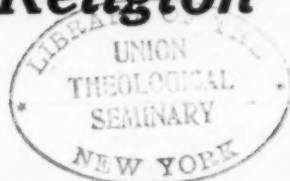


# *The* CHRISTIAN CENTURY

*A Journal of Religion*



## THE CHURCH AND THE CULTS

By Ralph W. Sockman

## WHAT IS CIVILIZATION?

By Edward Shillito



The Church and the Young Person

The Suppression of Speech

The Humanity of God

The Peace Drive



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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXX

CHICAGO, APRIL 5, 1923

Number 14

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### Following for the Loaves and Fishes

M. R. BABSON believes in carrying religion into business. Some preachers, not willing to be outdone, are carrying business into religion. We recorded recently the case of a Disciples minister who issued a circular on his oil well in Arkansas interlarding scripture verses with promises of a big gusher. Asbury Methodist church of Marseilles, Ill., is out with "a business directory" of the Methodists of the town in which the good Methodist is exhorted to patronize Methodists, an exhortation which is sanctioned by the use of the language of the book of discipline: "—by doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them only." There was a time when one could find a Presbyterian grocery store and a Baptist grocery store in many villages, and woe to the saint who hunted bargains outside the household of faith. Not all rice Christians are in India. If the Congregational church is a good place to sell pianos, there is a temptation for the piano man to be strongly opposed to episcopacy. Rev. W. M. Tisdale, of Marseilles, Ill., says: "I consider it my personal duty to help those connected with this church in their business relations as well as spiritual." If Satan still keeps his position of prosecuting attorney as in ancient times, he may well sneer at the modern Job—"Does he serve God for naught?" Christian Science, though it denies the reality of the material, yields to the same subtle temptation, connecting business prosperity with religious faith. One cannot help recalling a few saints who found that religion was not good business. Paul, the tent-cloth weaver, found wealth in contentment. Ghandi, the leader of Hindu ideal-

ism, found poverty the beginning of spiritual power. The Master of us all had nowhere to lay his head. Leave it to the lodge men to trade business favors. The church is in bigger business.

### Churchmen Aid Cause of Free Speech

RUSSIA and America appear to have an undesirable agreement in the matter of free speech. Bolshevik and capitalist are each afraid of the light that arises from open discussion. The anti-syndicalist laws in some states have been so worded that they hinder all free discussion of economic theory. The control of legal machinery by big corporations as in Logan county, W. Va., or by labor unions as in Herrin, Ill., constitutes a serious threat against American democracy. For a long time, no unionist could speak in Logan county, but recently a number of preachers of liberal opinions went in and held a public meeting. They should have been arrested in the same way that union leaders have been in the past, but they were not. The publicity would have been undesirable for the corporation cause. Professor Harry F. Ward, who was among those participating in the meeting, says: "The fact that our meeting in Logan on Sunday night went through without interference does not mean that free speech is a reality in Logan. Sheriff Don Chafin evidently felt that the spotlight of publicity made it unwise for him to do what he has done many times previously—prevent unionism being discussed in the stronghold of anti-unionism. He has endeavored to do what so many other lawless officials do, obscure the issue by charging the advocates of free speech with disloyalty during the war. He endeavored to capitalize that charge by arousing the American Legion to protest. To officials like Sheriff Chafin, loyalty to the constitutional rights of American citizens is disloyalty to



the interests he serves." The fight for free speech has been a long one and it is never entirely won. Particularly in religion and economics it is hard for any man to tell the truth these days. If he does he stands to pay well for his liberty.

### Soviet President's Wife Coming to America

THE decision of the department of state to visé the passports of Ekaterina Kalinin, wife of the president of the Russian republic, to visit the United States for two months as guest of the American Committee for Relief of Russian Children, and to put before the women of America the real condition of the children and the women in Russia today, deserves approbation. Mrs. Kalinin is a peasant woman, of Lettish extraction, who at the age of eighteen went to Petrograd and worked in a factory, where she met and married her peasant husband, Michael Kalinin. She thus knows the conditions of both peasant and factory workers in Russia, and will be able to give the women of America a first hand account of things in Russia which should, once for all, dispose of such propaganda stories as that of the nationalization of women.

### Changing Problems in Religion

THE Gregorian rule for the determination of the date of Easter, which has been followed by the whole church west of the Adriatic for about thirteen hundred years, places that festival on the first Sunday after the first full moon after the vernal equinox. This year that "paschal moon" was at full at an early morning hour on Sunday, April 1, so that there might be good ground for arguing that Easter ought properly to have been celebrated a week later. However, if there has been much excitement on the subject we are not aware of it, and it would be quite impossible to find parties to an acrimonious controversy about it. It was not always so. In earlier days many hard words were exchanged upon this very topic. The Nicene council discussed it, and denounced those who made Easter coincide with the passover, the fourteenth of Nisan, thus making a Christian festival depend upon the calculations of "the detestable company of Jews." But still there were differences of reckoning between the churches of east and west. Wrong doctrine upon this point (from the Roman point of view) constituted the quartodeciman heresy. Several subsequent councils dealt with it. At the famous conference at Whitby, in Northumbria in 664, the chief points of controversy were the determination of the date of Easter and the proper mode of administering the tonsure to monks—that is, whether the front part of the head should be shaved or a round spot on the crown. It is not for a moment to be supposed that the acute interest taken in these technicalities betokened merely a disposition to magnify trifles. On the contrary, these things were seen as involving fundamental principles. The problems of the religious world have changed considerably since then. The main purpose of all that struggle over the date of Easter was to make sure that it

would never fall on the same day as the Jewish passover; and yet that is just what happened this year, and nobody seemed to care. Perhaps we are still acutely sensitive to some points which are just as trivial and technical, but at least they are different; and still our impression deepens that the more vital matters are increasingly in the focus of Christian attention, and that the church is centering its interest upon those things in which Jesus was interested. To suppose that he would be much interested in the date chosen for the celebration of his resurrection (or in some of the other externalisms of religion) is to ascribe to him qualities which are neither divine nor generously human.

### The Attainment of Immortality

IT was in accord with the fitness of things that Professor James Y. Simpson, the successor of Henry Drummond in the chair of Natural Science in New College, Edinburgh, should carry forward the spiritual interpretation of science. He has done so in a remarkable volume, entitled "Man and the Attainment of Immortality," to read which is to find fact united with vision, science joined with faith. As a man of science he states the facts as they are now known about the evolution of the world and man; as a Christian he interprets those facts. To Dr. Simpson, as to every man who has regard for reality, the fact of all facts is Christ, and the chapters interpreting his place in the order of the universe, and the meaning of the universe in the light of his life, are memorable. They fortify faith, by showing that it is mortified and tenoned in the order of things; that the realities discerned by religious faith and experience are rooted in the universe. Nay, more; they are the order of the world, at once the motive and goal of the stupendous unfolding which science is tracing, if not to comprehension, at least to a triumphant conclusion. It is a stiff book to read, elaborate and exact in its array of facts; but through it all shines the faith by which men will live in the days that lie ahead.

### Opinions About Divorce

ARCHBISHOP HAYES of New York has recently reiterated the attitude which the Catholic church has always taken toward divorce. He sees disaster ahead if the sanctity of the family continues to be undermined by "birth control, divorce, and parallel social evils." "Marriage in our view, is a solemn contract entered into between man and woman. Nothing but death can break this contract, once it has been validly fulfilled." He does not mean, of course, to leave out of account the Catholic doctrine that marriage is a sacrament as well as a contract, and it is its sacramental quality which adds the element of irrevocability to the contract. Such an expression coming from a prelate is familiar enough. Judge Morschauer, who presided over the Stillman trial, has recently gone on record as favoring the total abolition of divorce by act of congress or by an amendment to the federal constitution. He does not think that such action would promote immorality. On the other hand, Judge Ben Lindsey, who as



judge of the domestic relations court in Denver has probably seen as much domestic infelicity as anyone, holds quite opposite opinions. He realizes the gravity of the situation, and records the amazing and alarming fact that during 1922 in Denver there were half as many divorces as marriages, and more judicial separations through his own court for non-support and desertion than divorces, so that, for that area and period, there were actually more wrecks than launchings upon the sea of matrimony. Yet he does not believe that improvement in these conditions is to be sought by so simple a method as the tightening of divorce laws. Conditions in New York, which recognizes only one ground for divorce, are not notably better than in Illinois which recognizes six, or South Carolina which makes no provision at all for divorce. The problem goes deeper than that. People do not get divorces just because they are easy to get. Family life has never been kept pure and happy by the mere absence of convenient legal methods of dissolving domestic ties—in Italy, Spain, and South America, for example. Two things must be taken into account: first, that a large per cent of the people of this country have already adopted a changed view of the relations between the convention of marriage and essential morality. The very fact that they think and speak of marriage as a convention and entirely reject the social as well as the theological implications of calling it a sacrament, is indicative of the change. And second, that it is only by effectively Christianizing the social relations that marriage, or any other institution which essentially represents the intimate relationship of personalities, can be made either useful or secure for the future.

### Charting the Church's Expansion in a Great City

THE comity commission of the Chicago Church Federation is approaching the problem of the proper distribution of churches over the city in a manner that promises wise action based upon the comprehensive knowledge of the whole city. A book map of the city showing in red ink the location of the various churches has recently been prepared. The map shows 780 churches, including those of practically all the Protestant communions that work in the city. On inserted pages the names of the churches are listed by numbers corresponding to the numbers indicated in red on the map. It is possible, therefore, at a glance to see the number of churches in any given area and to know their denominational character and their proximity to each other, and to see also where there are areas still unchurched. These books were prepared in the office of the Chicago Church Federation under the direction of the comity commission by Mr. Emerson O. Bradshaw, one of the secretaries, in a sufficient number to provide each of the secretaries of city missionary societies as many copies as he may desire. Recently the commission has had before it representatives of the Chicago Telephone Company, who are charged with the responsibility of forecasting population movements with a view to providing telephone service, and representatives of the Chicago Zoning Commission who are at work on the problem of

determining so far as possible the general character of the several communities. The information thus gained is of inestimable value to all who are interested in properly providing Christian opportunities and advantages for every part of the city.

## The Repression of Ideas

IT IS perhaps a fortunate coincidence that just as the trial of W. Z. Foster on a charge of assembling with a party "to teach and advocate the doctrines of criminal syndicalism" is in progress at St. Joseph, Mich., there comes a press report from Moscow that the death penalty has been asked in the case of the Catholic Archbishop Zepeliak and three other clergy who are charged with "opposing the soviet government." This makes it possible to discuss the question of using force to suppress ideas, without laying oneself open to the imputation of being a defender of the particular ideas which happen to be threatened at the moment.

Mr. Foster draws his inspiration largely from Russia. He points to the Russian soviet government as representing a stage ahead of anything that we have yet achieved in this country, and proposes to organize such forces as he can to work in that direction. He says: "We should adopt a clear-cut revolutionary program, calling for the recognition of Russia, for the dictatorship of the proletariat in Russia, calling for industrial organization; in other words, we should adopt a military revolutionary program as the basis of our work." In the selection of the jury, his attorney took pains to secure men who asserted their belief in the right of revolution. Mr. Foster draws from soviet Russia the method as well as the objective of his proposed revolution. It must not stand on being too democratic. The masses are emotional and unstable. The thing must be guided by brains and backed by force. "My conception of the communist government," he says, "is not a movement that is primarily a rank-and-file movement, but a militant movement, and that does not mean that you will always be in agreement with the masses. When a critical situation comes along and you draw up a program of government, you must put that program through, no matter how they are against it. The ignorant mass does not rise to the height of a revolutionary program. And we of this country have to learn this lesson. If we are going to go along with every whim and fancy of the rank and file, we will not succeed." It was not so, apparently, that they succeeded in Russia. "The Russian revolution at the present time is a work of the military communists. They are the backbone of the thing, and to a great extent the masses have been over-awed."

We do not make these quotations to indicate what the method in Russia has actually been—for the statements may be quite erroneous—but to show in his own words the program which Mr. Foster proposes for America: an industrial revolution carried on by force by an armed and militant minority, in the interest of the proletariat but not necessarily with the support or approval of the mass of

the people. On the other hand, it appears that in Russia, where they are already enjoying the blessings of that very regime which Mr. Foster desires to inaugurate in this country, there are some who express sentiments as hostile to that program as these sentiments of "militant communism" are to our form of government. Among these seems to be the head of the Roman Catholic church in Russia, as well as the vicar general and some of the priests. The soviet government threatens the archbishop and his associates with the death penalty. Mr. Foster's jeopardy does not extend beyond a term of imprisonment. Both governments are trying to protect themselves by police methods against the impact of hostile ideas.

The Italian Fascisti government pursues the same policy. Serrati, the editor of the leading radical newspaper in Italy, having returned from the meeting of the third internationale in Russia, issued a proclamation attacking the Mussolini government and calling for an uprising of the socialists and communists against the Fascisti. Naturally, Mussolini is sensitive on the subject of uprisings, for his own party and he himself came into power upon the wave of an uprising accompanied by a demonstration of quite extra-legal military force. The operations of the Fascisti were, from the start, what Mr. Foster accurately calls a "militant movement." Accordingly, Serrati and those who signed the proclamation with him have been placed under arrest.

In general, the use of force for the repression of ideas is both futile and dangerous—whether the ideas themselves are good or bad—in Italy, Russia, or America. It is futile and dangerous for the soviet government to execute the priests who express sentiments hostile to communism. It is futile and dangerous for Italy to imprison the editors who issue proclamations in favor of communism. It is inexcusably foolish and radically dangerous for the United States government to adopt the deliberate policy of attempting to suppress dangerous opinions by penitentiary sentences. It cannot be done; and if it were done, the total result would be worse than the situation sought to be prevented. Cannot be done? Yes, perhaps it can, under certain conditions, even for a considerable time and over rather a wide area. The Inquisition crushed Protestantism in Spain and Italy for three hundred years. Given the power, the persistence and the ruthlessness, the repression of ideas by force can accomplish a good deal. But at what a cost of outbursts beyond the area of repression! At what a ruinous price of bitterness and reaction and reflex influences for evil upon the repressing power!

But we of the United States of America cannot do that sort of thing well. We are bungling amateurs at the repression of ideas. We lack the ruthlessness, the frightfulness, the sustained malevolence against those whose opinions we disapprove. We lack a developed technique of tyranny. We are embarrassed by traditions of free speech. Our consciences are sensitive on the subject. We are easily moved to pity our own victims. Repression should be made of sterner stuff. We are beset by a faith—quite unreasonable, perhaps, but rising buoyantly after every rebuff or disappointment—in the essential sanity of human nature, and in the ability of the truth to take care

of itself in a free field and a fair fight with no favors. Only at seasons of special stress and peril, and perhaps of momentary panic, are we stirred to invoke terrors against evil thinkers and bad talkers, and this impulse is so short-lived that any policy based upon it lacks continuity and must therefore lack effectiveness.

If we approved of Mr. Foster's communistic propaganda and were interested in the promotion of his "militant revolutionary program"—as we do not and are not—we should not be in the least alarmed by the trial at St. Joseph. The progress of syndicalism is not endangered in the slightest measure by such procedure. Such repressive efforts are too spasmodic to be feared. This is not to say that the state has no legitimate police function in connection with its own defense against attacks from within. If Mr. Foster or anyone else organizes a definite attack upon society, or upon life or property, or assembles arms, or commits an overt act of treason, or enters into a conspiracy to do a specific unlawful act, we have fairly effective legal machinery to deal with the case and there will be a substantial unanimity of public sentiment in favor of swift and effective action to curb and to punish such procedure. But this is a very different thing from the general advocacy of principles of government at variance with those which are now in force.

## The Church and the Young Person

THE most convincing answer to the charge that the church is a waning force in the modern world is the fact that most of the criticism comes from church people and church leaders, and is directed toward an adjustment of religious forces to meet the needs of the times. Any institution or individual that possesses the power of self-criticism and adjustment is alive, and capable of efficiency. The countless experiments which are being tried at the present time in all the areas of church activity are proofs not of a nervous dissatisfaction with the present order of things, but of an urgent determination to meet new conditions with new and more effective plans.

Perhaps the most clamant of all the problems confronting the church today is that of the young person. The most valuable material to be found in any community is its youth. Into its hands are given in larger degree than ever before the responsibilities of the modern social order. It is vested with the control of business, social leadership and even of government, at an age that would have astonished and alarmed the older generation. Into these responsibilities it is initiated, or rather plunged, with a suddenness which permits the scantiest possible time for adequate preparation and particularity of that sort of moral and religious preparation which is the only guarantee of the stability and value of modern institutions.

A very considerable proportion of the youth of the nation begins its career inside the church. Taking Protestant, Roman Catholic and Jewish elements in the popu-

lation into the account, they make up much more than a majority of the citizenship of most communities. In at least a nominal sense the children of such homes come under some sort of religious influence during the early portion of their lives. But it is the significant fact and the misfortune of our age that this influence does not endure. The Roman church has always made it an impressive part of its program to provide some measure of religious instruction and activity for its children. And yet it is the constant lament of its leaders that so small a proportion of its youth remain in more than remote and tenuous relations with the church. Judaism has maintained a high level of interest in the child. Probably no homes have given finer examples of family unity and solicitous interest in childhood than those of the Jewish people through the centuries. And yet it is the complaint of parents and rabbis in that aggressive racial group that their young people are less and less interested in the synagogue, and are today rather the representatives of a race than of a religion.

With Protestants it is even more the case. With certain exceptions, none of the free churches is so well trained in the art of caring for youth as are the congregations of Jewish and Catholic connection. Protestantism has developed the Sunday school into noble proportions, and the numbers of its children who attend these classes are very large. But just at the place where they should become members of the church they slip away from its influence and fail to reach maturity as effective Christians. One of the problems is that of carrying over the children of Sunday school age to an interested and efficient relationship to the church, of which already they are theoretically a part. To this problem a large amount of constructive study is being devoted, with results that are encouraging if not very far reaching as yet.

The most logical of the devices that have been contrived to meet this situation are the societies of young people within the church. Out of the soil of the young people's prayer meeting there grew the more purposeful organizations of which the Young People's Society of Christian Endeavor was the first. At first it was a union body, adapted to all denominations. But presently under the spell of denominational self-interest it was broken up into many separate movements, though a number of the religious bodies still remain loyal to the original movement. This form of young people's work has proved strikingly effective in securing more definite commitment to the enterprises of the church, and carrying over its youth into mature and efficient service.

But just at this point emerges a new problem, still more difficult of solution. That is, how to make the work of these various young people's organizations appear sufficiently worthwhile and interesting to the young people themselves to hold them in interested and enthusiastic connection. At first the prayer and testimony meetings were the chief sources of power. The young people felt the joy of release from the meager share they had been permitted in any sort of church activity. Gradually other features were added, like Christian citizenship, mission

study, and systematic giving. These features have all proved valuable, and taken together they have kept the youthful element in the churches moderately interested and active. But the greatest of all attractions in the group of young people has been the social life provided for them. The churches that have known how to lead their young people into happy and profitable recreative employments have been successful in holding them for the more important tasks of the church. And this field has widened amazingly during recent years, and particularly since the war. To the older forms of social enjoyment have been added camp work, scout activities for boys and girls, dramatics, athletic contests, and types of social recreation which the church of former times regarded with suspicion or held as entirely taboo.

It is the simple fact that the commercialized forms of amusement are making an ever stronger appeal to the young people of the churches. Much of the attraction of such social diversions is natural and wholesome. Perhaps the war stimulated certain forms of amusement out of proportion to their value, as it stimulated the unnecessary and vicious use of the cigarette. But on the whole, the place of recreation in modern life needs recognition, and the home and church that are sensitive to this legitimate side of young people's life will provide it, or watch with depression the diversion of their youth to places and forms of amusement not so wholesome or so amenable to standards of propriety. No minister or Christian leader can take lightly this responsibility. It is not an easy problem to solve. Probably there will be many solutions suggested, some conservative and some radical. Such is already the case. But the problem was not confronted by any earlier generation in the definite and aggressive form in which the church of today is challenged by it. Can the church widen the areas of its interest sufficiently to include these recreational features of our modern life, or shall it set itself to combat them as unwelcome and destructive? And if it chooses the latter course, will it run the risk of surrendering its young people to the very instruments of commercialized amusement which it opposes? It is not a time for dogmatism, but for careful and sympathetic study on the part of each local congregation in the light of its constituency and the community in which it is set.

But the most difficult phase of the matter lies still farther afield. It can hardly be doubted that the large majority of the young people of every community are quite outside the effective influence of any church. Those who at first deny the truth of such a statement usually come upon examination of the facts to yield assent. For the youth of the country and the small towns and villages pour into the communities of larger size and into the large cities at a surprising, almost an appalling rate. They are the clerks, stenographers, factory workers and other employes of the industrial and commercial plants that make up so large a part of the business of the modern city even of modest size. The great mass of these young people never form contacts with the churches. A few of them are enlisted in the membership of the Young



Men's and Young Women's Christian Associations, but it is rarely the case that they are brought into vital contact with the churches.

And these young people are to be found by the thousands in the public places of amusement like the dancing halls. These places are provided by men who perceive that recreation is one of the primary needs of the community, and that money is to be made in providing it. They have no unsocial or vicious purposes in conducting dance halls and other places of resort that acquire unwholesome reputations. They are merely self-interested purveyors of a needed commodity. The fact that the atmosphere of such places is often conducive to moral delinquency they do not regard as their affair. They are not guardians of public morals, but providers of recreation.

It requires but little study of this situation to perceive that the churches in every such community have a specific duty in relation to public recreation. The church has been the inspirer of educational concern in all the lands of Christendom. It is because the church is here that we have schools. At first the church provided them, and still does so to a marked degree. Equally it is the function of the church to provide some adequate plan of community recreation. It cannot be done by any one church alone. But just as the churches of an increasing number of cities are combining to secure directors of religious education for the entire community, so ought the churches of a city to secure a competent director of recreation for all the young people who wish to avail themselves of its opportunities. Such a person could organize the various forms of diversion that appeal to young men and women. The funds for such a program would be modest at first, and as in the case of the commercial types of amusement, would be furnished by the young people themselves. This would interfere in no way with any other plan such as now finds expression in homes, schools and churches. But it would meet the needs of all classes of youth in any town or city, and would offer the churches the means of additional cooperative ministry.

## The Ancient Train

### A Parable of Safed the Sage

**I**T came to pass that I was upon a journey, and I lodged in a certain City, and I arose early in the morning to go forward upon my journey. And the Train came in upon time, and I got on board. And it was not the kind of Train which I expected. For the Train that was advertised was an Express Train, with Pullman Cars and other Expensive Luxuries, and this Train had no such things. For there was only an Engine, and a Baggage Car and one Coach. And the Coach was a Very Old One.

And the Passengers began to make Remarks. And one said, that this Coach had descended from Mount Ararat, and that there had been no Improvements made upon it since Noah used it as an Ark. And many such like things they did say.

But I spake unto myself, saying, There is a Reason and

if we be Patient, we shall discover it.

And the Conductor came through. And he wore no Uniform; but had a Badge on an Elastick Band, fastened about a Derby Hat. And I had not seen such in many years.

And the Passengers made Remarks to him about the kind of Train on which we were riding.

And he answered not a word, until he had taken up all his Tickets. Then he stood in the Aisle and delivered an Oration. And he said:

I have listened to the Fool Remarks of you who think you are such Wise Guys concerning the quality of this Train. Be it understood by all of you that this is not the Regular Train, neither am I the Conductor of that Train. But I got out of bed at Four A. M. to run this Flivver from the Junction to the Terminal as an accommodation to you Wise Guys that have not sense enough to suspect that somebody is trying to do you a Favor. For it was known to us that about Twenty Passengers were arriving at the Junction, and others to be picked up here, and we wanted to help you out. And because our regular crews are overworked, and many of our men are sick with Flu, it was no easy job to get an Engineer and a Switch Engine and a couple of old Cars. And because there was no conductor available, therefore did the Division Manager undertake to see this Train to its Destination, and that's me. And I was able to get away and take this Train, because I have to go to the Terminal this morning; and I was minded to take the Switch Engine and go, but I made up this Train for your sakes. And now, if any of you want the Limited, and are discontented with this Train, behold, I will stop this old boat, and let you out, and ye can walk back or wait for it just as ye prefer. For the Limited is in the Ditch about Fifty Miles back, and the track behind us will be blocked until Noon.

And no man decided to get off and walk, neither did any man complain more of our Train.

And I considered this thing, and I said, that if we were to stop and think before complaining, we should sometimes discover that the things whereof we complain are those for which we should be thankful.

## BY THOMAS CURTIS CLARK

### Revolt

**W**HY prattle of the pageantry of Rome?  
Why celebrate anon the isles of Greece?  
Is all of worth beneath some classic dome,  
Or when did God bid inspiration cease?  
Old Caesar is as dead as are his slaves;  
Wise Plato set no limits to men's thought;  
Columbus fled from bonds and crossed the waves  
To gain a lore tradition had not taught;  
The Man of Galilee refused to wear  
The shackles haughty priests prescribed for him,  
His spirit was as free as was the air  
That played about the storied Gerizim.  
New thoughts, new dreams, new duties lure us on  
Who hold no sunset fairer than the dawn!

# The Church and the Cults

By Ralph W. Sockman

**A**MONG the religious services advertised in the Saturday editions of our New York press there are listed more than forty extra-ecclesiastical cults. These increasingly numerous groups outside the church are straws which show the drift of religious thought. Most of these meetings are well attended. Foolish would the churchman be to ignore them as signs of our times. What is the secret of their appeal? What new light, if any, do these movements shed on the gospel which came into the world by way of Nazareth?

## I

The most pretentious religious movement outside the church today is Christian Science. Like the Erie railroad and the Ford car, Christian Science has received much free advertising from its critics. The absurdities of its logic have furnished targets for frequent arrows of wit and satire. Matter is called an illusion, but whatever one may call the fire engine, if he stands in front of it as it comes down the street, it is he and not the engine that will become the illusion. Absurd their philosophy seems to the critic, but not to the Scientist. The arsenic swallowed by the patient, says "Science and Health," in chapter seven, is believed by the few Christian Scientists in the room to be harmless, "but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it is set down as a poison by mortal mind. Consequently the result is controlled by the majority of opinions, not by the infinitesimal minority of opinions in the sick chamber." The reasoning which says the popular majority vote of mankind determines whether arsenic and strychnine are poisonous seems laughable to the critical reader. But the Christian Scientist sees nothing ludicrous about it. We might as well save our satire.

The logic of Christian Science can thus be made to look absurd. And yet it is doubtful if we of the church will help the cause of truth much by debating with Christian Scientists on the basis of logic and metaphysics. The average man does not follow a proposition through to find the weak place in its logic. Certainly the average Christian Scientist does not. He can cite passages from "Science and Health" to prove anything. It does not take a devil to quote "Science and Health" for his purpose. Any one can do it, for the reason that the author touches the same subject several different times in different ways and with different words. When an outsider attempts to point out the book's inconsistencies or illogic, the devout Christian Scientist tells him he has not the "inner light" and therefore can not understand the hidden meaning.

The philosophy of Christian Science, vulnerable as it is, has rendered a distinct service. It has been a protest against the prevailing materialism. Such a revolt was almost inevitable. The booming nineteenth century with its boisterous factories and bullying new industries was

drowning out the still small voice of the soul. The emphasis on business and bread, on machinery and inventions, was magnifying the physical out of all proportion to the spiritual. The inner life of man had to have attention. Christian Science began to capitalize that craving for mysticism in the nineteenth century's closing years and continues to capitalize it today. Disastrously blind will we Protestants be if we continue to promote organizations and budgets and programs, and fail to heed the cry of the people to know more about their inner hunger, their minds, their health, their souls. One reason why the outside cults like Christian Science and New Thought have flourished is that while we of the pulpit have been flogging up the weary wills of our parishioners with moral challenges and social programs, we have left to others the feeding of the hungry spirits of individual men.

While the significant contribution of Christian Science may be in its protest against materialism, its chief appeal is in its offer of health. The allocation of Christian Scientists shows that the movement flourishes best in the sections which contain our crowded centers and our leading health resorts. In such regions the interest in health is keener than elsewhere. The church's attitude toward the curative claims of Christian Science should not be one of wholesale condemnation. There is a scriptural basis for mental healing. Jesus healed. Apparently he expected his disciples to heal. When, however, we attempt to reproduce the first century cures of Jesus in our day, we must remember that we do not know the exact medical diagnosis of those early ailments, that there is not the same expectant co-operant faith in patients trained to depend on material science in other realms, and that, most of all, we have not the sinless personality of Jesus as the instrument of divine healing power. We can not expect to reproduce the cures of the apostolic times unless we can duplicate the conditions. We must recall, too, that Jesus' work of healing grew less and less frequent as his ministry progressed and his emphasis changed to curing the evil wills of men. This is quite the reverse of the Christian Science emphasis.

The most serious weakness of Christian Science is not its absurd philosophy nor its exaggerated claims to curative power, but its unchristian self-centeredness. It has no social gospel. It sends no practitioners to conduct free clinics in the slums, so far as the present writer knows. It has given impetus to no social or moral or civic reforms in its more than sixty years of life. It has no cross at the center of its gospel, for it recognizes no sin to be treated as a reality and shows no willingness for vicarious suffering. Religious organizations work by a law which is quite contradictory to the physical universe. The law is this: Religious bodies are held together by their centrifugal force. They must fling themselves out in order to keep themselves intact. At this fundamental point Christian Science fails. It is the writer's private opinion that the present organization of Christian Science is far weaker

than is popularly supposed, and that Christian Science as an organization has reached, perhaps has passed, its zenith.

## II

When one undertakes to appraise the so-called New Thought he finds difficulty in fixing values wholesale. There are a dozen or more different groups listing themselves under the general title of New Thought. Each differs somewhat from the others according to the individualistic views of its leaders. There is no bishop in the New Thought cults to keep stray sheep in the trodden mental paths. There is no annual conference to retire a teacher when he gets too "new." Of course, one could sum the whole movement up in Chesterton's general appraisal: "New Thought is old thoughtlessness." That would not be fair. There are, however, certain general principles which make it possible to treat these societies en masse. Dr. Horatio M. Dresser, a pioneer in the New Thought movement and perhaps the most scholarly of their leaders, compiled in 1917 what he calls the "Handbook of New Thought." To him the writer is indebted. In this "handbook" the author says "the term New Thought has gradually taken the place of 'Mental Science,' 'The New Metaphysical Movement,' 'Metaphysical Healing,' and other names for mental healing other than Christian Science, the Emmanuel Movement and Psychotherapy."

The movement calls itself *new* because it claims to be a revolt against the old forms of authority, ecclesiastical and medical, in which churches and physicians have kept people subject to creeds. Dr. Dresser says: "To know the inmost spirit of the movement and understand why it has spread so widely, you must always suppose yourself in the position of one who is dissatisfied with medical practice and with the churches; and who sets out on an independent quest for health, happiness, and spiritual truth."

Now for us in the church to snap at that statement and say: "I told you so; these cults are made up of chronic malcontents," would be short-sighted. There is a difference between chronic malcontent and honest discontent. There may be some of both in New Thought. We shall not prove the relative merits of New Thought and the evangelical church by citing the number of cranks in each. That is childish mental dodging. There are sincere, intelligent people in New Thought and Christian Science who have come out of the church because they were honestly discontented. The church member who dubs all these new religious movements as erratic expressions of crotchety people, and wrapping the mantle of self-complacency about him lies down to pleasant sleep amid the shortcomings of the established order and the existing church is robbing himself of life's larger vision and hindering the progress of Christ's kingdom on the earth.

Like Christian Science, New Thought has for its main interest the securing of health, happiness and prosperity. It disagrees with Christian Science, however, in its views of matter and disease. Mrs. Eddy held that matter is an illusion and disease is a false belief. New Thought stands with the church in viewing man as essentially a spirit, but equipped with a body which can not be denied. Instead

of saying that mind can accomplish anything it will without regard to the body, New Thought says that mind can be used so as to master effectively the body. It recognizes the value of studying the laws of the body. In criticizing Christian Science's extravagant claims for the mind's power over the body, New Thought brings out a rather pungent question: "If mind is all-powerful, why can we not by thinking stop the heart from beating or the lungs from breathing?" On the other hand, New Thought is not dependent on medical diagnosis and does not recognize the customary distinctions between kinds of disease. As a system of healing, it stands somewhere between Christian Science on the left and the Emmanuel movement on the right.

In its religious teachings, it stands close to Emerson's Transcendentalism. It claims to teach the mind of Christ. In a statement sent out by the National New Thought Center in Washington, D. C., we read: "This organization has for its prime object the teaching of the Christianity of Christ, not the Christianity of any sect. . . . We believe that Jesus meant just what he said and that everything he taught is not only true but practical and practicable."

Yet when we corner this cult and force it to make concrete its creed, we find that its God is a sort of pantheistic principle; its Christ is not a person, but a spiritual possibility, and that instead of taking all Christ's teachings literally, it concerns itself only with those regarding health and happiness. Listen to this from Dresser:

"The old thought led a man to agonize over his sins and those of the world, hence to place much stress on repentance, reformation and regeneration; the new holds that man is already saved. . . . The new has little or nothing to say about suffering, pain or sorrow; little about sacrifice, the atonement or salvation through the acceptance of the cross; and little about heredity, environment or other supposed limitations." Whether such a mutilated gospel merits the name of Christian is an open question.

Another point at which we of the church differ radically from New Thought is in our attitude toward health, happiness and prosperity. New Thought seeks these directly as goals of effort. We believe they must come to the Christian as by-products of life. There are many things of real value if they come to a man as by-products of his living, but are enervating and corrupting if pursued as ends in themselves. Health is one such thing. Let a man make health his main objective and he becomes an exasperating dodger of germs and a wearisome discussor of calories and diets and drafts. Very likely he dies young. Happiness is another such thing. If you would hit the bull's eye of happiness on life's target, you must aim above it, at a higher, steadier thing called duty. Let a man put the strength of his personality and his moral earnestness into his work, let him screw his courage to the sticking point, let him lose sight of himself in some worthwhile enterprise, and happiness will come out to meet him on the way. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it," is a fundamental Christian truth which New Thought and Christian



Science quite ignore in their self-centered search for health, happiness and prosperity.

But while we condemn New Thought for its mutilated theology, its shallow evasion of the deeper doctrines of the cross and atonement, and its false self-centered efforts to cultivate personal comfort we must acknowledge our debt to it for its emphasis on two valuable aids to religious culture, viz.—its use of silence and of optimistic affirmation. Any who attend the New Thought meetings have noted the wholesome and impressive silences. How much we need to hear in our changing world and our organization-noisy churches, the Psalmist's truth: "Be still and know that I am God." And these silences are interspersed with hopeful affirmations. To charge a man's soul with the current of an optimistic belief does help. Jesus said: "I say unto you 'All things whatsoever ye pray and ask for, believe that ye receive them and ye shall have them.'" The church will do well to study that of which New Thought talks much, "the law of attraction." "To him that hath it shall be given" is a law of larger scope than is commonly realized.

### III

Applied psychology makes no pretense of being a religious cult. Some professional "psychologists" stress their connection with the church's doctrines; others do not. Yet the writer believes this so-called "new psychology" deserves a place with Christian Science and New Thought as movements bearing on the church life of today, because it purports to furnish what these others offer, viz.—health, happiness and prosperity. If it does not use any theology it is because it thinks as much can be achieved by anthropology. Apparently there are hosts of people who agree. Psychology has been enjoying a phenomenal vogue for a year or more. Churches which used to feature gymnasiums where men could exercise their bodies are now featuring clinics where people can play with their minds. The church must reckon with this popular interest.

There are obvious causes for the public zest in psychological study. The word sounds learned and people like to appear learned, especially those who have not gone very far scholastically. Furthermore, this interest in the mind is, like Christian Science and New Thought, a reaction from over-interest in the external world. But there are more fundamental reasons for the appeal of applied psychology. It catches the average man's attention by starting, not with God, as some pulpits do, but with man's experience. It furnishes some fresh and interesting explanations of common-place experiences which long have puzzled men. It does more than explain. It reveals new roads to personal power and contentment.

Central among these common experiences are two. Beginning with these applied psychology works its way to two important discoveries or rather re-discoveries. Let us notice: "The harder I try the worse I become." How frequently do we hear this confession of failure. The golfer feverishly slashing at his ball serenely ensconced in the sand pit, the examinee vainly cudgelling his brain for an elusive answer to the test question, the drug addict beat-

ing with ever-weakening blows against the bars of his imprisoning habit, the Apostle Paul frankly admitting "The good that I would I do not, but the evil which I would not that I do." These are but a few of the innumerable cases of complaint against the futility of the will. Where there is a will, there is apparently not always a way. Recognizing this every-day truth, the so-called "new psychology" has discovered that the will has a superior ally—the imagination. It is the mental image and not the conscious effort of the will which is fraught with power. This is not really a discovery. Paul wrote years ago: "Be ye transformed by the renewing of your minds." And there is Paul's advice to the Philippians, that famous "whatsoever things" passage which everyone thinks he knows and so few can repeat because the ideas have never really been committed to life. Aye, there's the point. The power of the imagination has been talked of, but not fully appreciated. Applied psychology deserves the credit for placing a fresh emphasis on the potency of the imagination.

The second very common confession central to this new development is often expressed "I did not know it was in me." A person having passed through some severe strain is surprised at the unexpected power or endurance or goodness, or perhaps badness, which was in him. He has caught a glimpse of frontiers in his life far more extended than he thought. He has discovered that there are margins of his life he has not explored. The "psychologist" began to explore and the result of his probing is the present emphasis on the unconscious mind. Perhaps the outstanding achievement in psychology during the last twenty-five years is the discovery of this unconscious mind and the part it plays in determining our character and conduct. The mind has no waste basket where it can throw away thoughts, impulses, desires. Every experience we have felt, every face we have seen, every idea we have entertained have all been kept. We bury them in forgetfulness, but we bury them alive. They still have a "kick" in them. They kick their way out in dreams, day dreams, wit and daily conduct. This buried mind is not a graveyard of lifeless thoughts, but a dynamo of tireless energy. It is a kennel where are leashed our bestial instincts. It is also a powerhouse where wait to be released undreamed-of forces. An idea getting into this unconscious can be transformed into action by its hidden and mysterious mechanism.

The imagination and the unconscious are the two chief tools used in applied psychology. The psycho-analyst works to empty the unconscious of its unhealthy complexes. Mr. Coué seeks to place an image in the unconscious that it may start the hidden dynamo to working out health and happiness. With a simplicity that smacks of the kindergarten he gives us a formula which sets the magic work a-going while we sleep. Mr. Coué has answered in the affirmative the rhetorical question of the old hymn: "Shall we be carried to the skies on flowery beds of ease?" The only doubtful point would be as to the flowers. Coué's principle strikes us as valid. His methods seem wholesome. His claims can not be discussed in this article. They have been argued and settled around every tea table and store stove in America. Conscious

auto-suggestion needs no separate treatment here, as it is only one phase of the larger movement of applied psychology.

What shall be the church's attitude toward this psychological interest? We must not with obstinate conservatism condemn it as bad because it is new, nor with silly sentimentalism embrace it as a God-send because it is novel. Our cities are filled, like the Athens of Paul's day, with the spoiled children of civilization "who spend their time in nothing else but either to tell or to hear some new thing." The preacher, especially, must not run off on a tangent.

The churchman can gain much help from a poised study and use of applied psychology. The church can thank the "psychologists" for stressing the superiority of the imagination over the will, for that confirms the time-honored appeal of the church that religious worship is essential to moral living. The church service with its symbols, its sermons and its hymns, puts the potent mental images in the mind of the worshipper. We can all be grateful to Coué and other "psychologists" for showing us that our ordinary living has been far below its possibilities. Cramped and cooped within our standardized measurements, we have been neglecting our margins of power, our elasticity of endurance and heroism. "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," is a half-appreciated text which applied psychology has illuminated. Another contribution of this new study is that it may help us to balance the proper emphasis between the two phases of the Christian way of life, viz.—faith in God and the Christian life as a fight. We Protestants have been sounding the latter more strongly. The ringing, challenging sermons have been in the majority. The marching hymns have been our favorites. We can not omit these. We can not ignore the will in our new regard for the imagination. We must retain our moral challenges. But we must look more closely for the secret of Christ's combination of faithful trust and fighting spirit which gave him that unhurried calm, that poised momentum. Applied psychology points to this more concrete use of faith. Furthermore, this interest in the unconscious may lead us Protestants to re-examine the elements of value in the discarded confessional. Perhaps we can recover something worth while.

On the other hand, applied psychology has its danger signals. More than one person has come into the writer's study showing the ill effects of too much tampering with their mental machines by quacks and charlatans. The field of practical psychology is filled up with men who are willing to commercialize the popular mania for such treatments. Introspection is needed. Morbid self-centeredness is baneful. Too many psychological clinics may lead to that. Another element of risk in this "psychology," and especially in Couéism, is that it may neglect the will too much and become deceptive day dreaming or spineless professional optimism. We must not make Pollyanna our patron saint, if we expect to right the wrongs of the social order. Chesterton has said recently that the scriptural

quotation the devil is especially fond of using in these days is "the kingdom of heaven is within you." He adds that this quotation has been used to justify more self-complacent spiritual priggishness and more bullying pharisaism than any other dogma. The keen-witted English critic makes the apt comment that the first mark of having the kingdom of heaven within is to desire it outside. To solace ourselves with the optimistic affirmations of New Thought, Christian Science or Couéism while poverty, injustice, war stalk the earth in undeniable reality is simply Nero's fiddling brought down to date.

Amid all these movements the Christian must keep his perspective and his sense of proportion. They are suburbs of Christianity. Seen as suburbs, they have a very real value. Seen as a Main Street, they are about as distorted on one side as Sinclair Lewis' version of that thoroughfare is on the other side. If we could purchase these cults at their real worth and sell them at the price some of their devotees set, we should make enough profit to liquidate our Interchurch World Movement debts. At the center of the City of God must stand the cross, sacrifice, the social gospel, the missionary enterprise. These fundamentals are not found in the suburban cults. On the other hand, they do have some advantages which the evangelical church has overlooked and which it has been the purpose of this article to suggest. Isaiah's advice to Israel now most aptly applies to the church, surrounded as she is by these outlying religious and semi-religious movements: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords and strengthen thy stakes."

### The Call Denied

WHAT had our Christ in Galilee remained  
A carpenter amidst his tools and wood  
Working to keep his family in food  
And from his world-wide mission so refrained;  
The call of the Decapolis disclaimed,  
Where multitudes their God misunderstood  
Seeking in wealth and power their only good  
While all their need was in his heart contained!  
Had he thus lived, pent up, apart, restrained,  
Nor given his life for love and truth defamed,  
Then had he been of men accursed, abhorred  
Like you and me who stand aside obsessed  
Of our own worth and way and paltriness,  
Nor lift a hand to point men to their Lord.

WILLIAM HERBERT HUDNUT.

### The Clue

A NAME on a granite cliff,  
Only this;  
Yet, before that name,  
A mind.  
An evening star,  
Unfailing, silent, serene:  
Whose thought was that?

A. H. KRUSSELL.

# The Humanity of God

By Charles P. Fagnani

I DO not care so much what a man thinks of the divinity of Christ as I care about his view as to the humanity of God.

Humanity we know—

Divinity is an inference.

What we know most of God's divinity we learn from Christ's humanity. To doubt or impair his perfect and complete humanity is to cut the ground out from under any adequate conception of his or of God's divinity.

The early church had no doubt as to Jesus' divinity—on the contrary, the widespread heresy of the early days consisted in doubting that he was at all human or completely human. Hence the emphasis on "born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried."

The anti-humanity-of-Christ heretics contended that the divine Christ could neither be born nor die, that divinity took possession of Jesus after his birth and left him on the cross before he died—that his soul was divine, lodged in a human body.

The people today who make the divinity, or as they think more exactly, the deity of Christ, their shibboleth and the supreme test of orthodoxy would have been counted as dangerous heretics in the days of the early church. However they may relish being called Gnostics, or Docetæ or Apollinarians, yet such they are practically.

This only shows that to emphasize the divinity of Jesus is not enough. We must lay equal, and today as in the early days, greater stress on his humanity.

## TO KNOW JESUS IS TO KNOW GOD

The essential mark of Christianity is that it takes Jesus of Nazareth as the incarnation, manifestation, representation, exhibition of God, so that to know what Jesus was like is to know what God is like.

The humanity of Jesus is the guarantee of the humanness and the humane-ness of God.

This is of fundamental importance—for the reputation of the gods, taken by and large, in the history of human thought and of human religion has been anything but admirable.

There has been no crime, no lust, no uncleanness, no cruelty that men at one time or another have not predicated of their gods, and this has in no wise interfered with the fervent worship of their partisans. The all important question for us to ask then, in judging of a God, is not how divine he is—his divinity is taken for granted—but how human; that is, how humane is he.

Alas! how far short has even the Christian God fallen of being humane. The pages of church history are clotted with the blood of those who have been butchered in the name of the Father of Jesus Christ.

Take out of the many instances of the ferocity ascribed to the Christian God, the theology of Jonathan Edwards, passim, and in particular the doctrine of infant damnation, to doubt which proclaimed a man a heretic in the

days not so very long ago. Do we wonder at the jeers of the worldly?

Ding, Dong bell,  
Babies out of hell  
Who put them in?  
John Calvin—  
Who took them out?  
D. D.'s doubt.

And you remember the subtle sarcasm of the D. D. who moved in the general assembly that the jail delivery action in favor of babies be made retroactive.

But are the days of the inhumanity of the Christian God gone now forever? Has he become humanized? That means, of course, is he generally conceived now as being as humane as Jesus Christ?

No, not yet, for in his ancient role of God of Battles, the old Yahweh-Sabaoth of the Hebrews (that is, Yahweh the war lord, Yahweh militant), is he not still invoked by armed Christian nations, each pleading for victory over its enemies through his favor? What is this but polytheism in its essence?

## PREACHING OF MONOTHEISM NEEDED

Do we not still need the preaching of the implicit monotheism of the Hebrew prophets and the absolute monotheism of Jesus when we realize that there is a God for the French and one for the Germans, a white American God and a black American God, a God for Christians and a God for Jews? For what is the only test of our religion's being monotheistic? It is that we treat all human beings as friends and in brotherly fashion, thereby, and thereby only, acknowledging them to be children with us of the one heavenly Father.

A God whom we invoke against any of our fellowmen may be divine, but he is not human as Jesus Christ was human. Let us remember that in all this matter of divinity we start with Jesus and ascend to God—we begin with humanity and thereby reach divinity.

The other way around is to abandon reality for excogitation.

Besides all this, cannot the divinity of God be trusted to take care of itself? Surely he can "plead for himself today as in the days of Gideon."

Being unshakable, he can stand being shaken, and is in no need of officious Uzzahs to steady his ark. Not, of course, that our humane God would smite such Uzzahs dead as the old Hebrew war lord did.

If the church then will give up its aping of Uzzah, and devote less of its time and energy and fervor to cantankerous contention for the divinity of Christ\* and will direct all its tremendous power toward proclaiming and publishing the humanity of Christ and the consequent humanness of God, then when the next war threatens, the church in every land, the church supra-national, will

\*The word will be seized upon for reprobation and rightly so—I therefore withdraw it—in this footnote.



have something to say that will give pause to governments and politicians in their predatory plans, and voice the protests of the common people of all lands, the cannon fodder, who have nothing to lose but their lives for the benefit of those "higher up"; the poor sheep that have no shepherd

unless the church that claims to be the agent on earth of the one Good Shepherd prove not recreant to its God-given task. Some day the unthinkable may come to pass: the adoption by the church of Christ of a creed whose first article will be, "I believe in the humanity of God!"

## What is Civilization?

By Edward Shillito

**I**N one of the psalms of Israel there is one joyful memory of a redeemed people: "They wandered in the wilderness in a solitary way; they found no city to dwell in. . . . And he led them forth by the right way that they might go to a city of habitation." In these words there is told the story not of Israel only but of many tribes which have emerged from barbarism into civilization. The Bedouin tribes in the wilderness are led into cities of habitation. The wanderers find settled abodes, and make for themselves institutions fitted for their new life; they come to a stable and ordered life in community. That is civilization, and it is in the right way that men have been led when they move out of the desert into the city. Civilization is not a blind alley down which humanity has strayed. Through all its journeying the unseen Lord has been guiding his people into the ordered life of the city.

Sometimes the heart of man, weighed down by the follies and sins of society in the city and in the nation is tempted to desire a booth in the wilderness. Anarchy seems preferable to the oppressive tyranny of social custom and political intrigue. But such an escape cannot be made. Civilization itself must be healed and perfected; it cannot perish. The way of life for man lies in a social order. His end is a city which is no less a city because it is the city of God.

### ISOLATION VERSUS CIVILIZATION

The superior folk who cut themselves away from society are barbarians, and even though they build for themselves vast palaces and put between them and the crowd large reserved spaces with barbed wires around them, they are none the less uncivilized. If they read literature and study art, if they hear no coarse sounds from the vulgar horde, even if they cultivate their spiritual life in seclusion, they are still barbarians. They are lower in the scale of being than the humble citizens who bear their part in the fellowship of humanity. In order to be civilized, men must live in the community. The inhabitants of Heartbreak House and Horseback Hall, to use Mr. Bernard Shaw's significant titles, with all their graces are only barbarians. They are not in advance of their age which they despise; they are behind it. The spiritual elect, who are citizens of heaven, and are above taking any share in the cities of earth are not above but below their fellow-Christians; and when they come to the city of God, it may be necessary for them to learn the first elements of citizenship which they were intended to learn in Boston or London.

But if there are many grades of civilization, by what

tests can they be valued? What are the tests whereby it can be discerned whether civilization is moving downwards to decay and death or upwards to life? There may be more tests than one. But, for example, here are four.

### INDIVIDUAL LIFE

A civilization is great in so far as its ordering of the common life gives freedom to the individual members to make the most of their powers. The great city is one in which there is unity, in the midst of which there is room for an infinite variety of individual lives. It does not stifle personality; it does not drill its members to look the same and to think the same. Within the body of the city there are many members; all of them have not the same office. In other words, civilization, as it advances, brings an increasing respect for personality. The state in which the superman or the superclass treats the herd as ministers to their own life, whatever may be the character of that life, is in its essence uncivilized. It is interesting to note that it leads in the end to a proud and icy solicitude for those who rule. It ends in loneliness. It is the denial of the city.

If therefore any one claimed that by this test no modern nation is justified, it may be admitted without hesitation that the claim is true. There is as yet no civilization in being. What we have are approximations, experiments, sketches. There is no city of God yet to be discerned; but there are some like Abraham who seek that city and hail it from afar.

### SPIRITUAL VALUES

A civilization moreover can be tested by its care for the spiritual interests of its members. By the spiritual interests is meant all that belongs to the life which cannot be measured by material things. Not faith alone, but art, literature, philosophy are spiritual. Wherever there has been a civilization which has touched even for a moment the ideal of the great state, it has always cared for the spirit. In Athens it was not the plutocrats who counted for most, but the poets and orators and thinkers. That state had within it the secret of decay even in the hour of its splendor. It was a city, like all ancient states in which there was a large body of slaves, but its citizens cared for beauty and knowledge, and so far they showed the marks of a noble civilization. There are other ranges of the spiritual life to which the Athenians were strangers, but they won many gains for the spiritual life of humanity. Poetry to them was not an idle diversion; it belonged to

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the necessary order of the common life. Beauty was not a decoration; it belonged to the nature of things.

No nation can have any right to be included among the great civilizations unless it cares for knowledge and literature and art, and above all for the inner riches. It is only a barbarous state in which the honors go to wealth and to vulgar ambitions.

#### CARE FOR THE FUTURE

A civilization is worthy and noble when its citizens know themselves to belong to a continuous order with its roots in the past, and its noblest attainments in the future. It can never rest upon the memories of a golden age; it looks for the golden age to come. It looks into the future and makes rich provision for it. No race is civilized which lives simply for the present. The builder who says that a house will last out his time, is a barbarian. Compared to him, the builders of the middle ages were civilized beings, for they began noble temples though they knew that their eyes would never see them finished. They saw themselves as living members of an undying race with a faith, which would always be living. The game would go on, when their part in it was over. For such as these

The game is more than the player of the game,  
And the ship is more than the crew.

Around the shores of the Mediterranean, so Sir William Ramsey tells us, one sure test that a high civilization had been there is to be found in the presence of the olive-tree. The olive-tree takes eighteen years or thereabouts to yield its fruit. No barbarians would take the trouble to plant olive-trees and look eighteen years ahead. No race living for the hour, and careless of the future would plant olives. It is a test of a civilization that it has a vision of the long future. Its citizens build a city which is more than a lodging place for one generation; and it is the visible expression of a continuous life; its citizens are standing between a sacred past and a still more sacred future.

#### A WORLD OUTLOOK

There is one other test which will be applied with increasing urgency in the future. A true civilization will have an outlook as wide as the world itself. The citizens of the perfect state will be loyal to the commonwealth of all the nations. "Jerusalem shall be inhabited, as cities without walls." There will be nothing of parochialism or "nationalism" in the perfect city. It will be filled with a passion to serve,

and in her heart for all the world have room.

Judged by this test, there is no civilization which is already made perfect. But it is again to have the vision and the ideal by which to measure the present attainments. And in the hour when the vision comes in its humbling power, there is Christ to remember, and to call to our aid.

Christ did not come to a world which lived in barbarism. It was not even needful for him to teach men the first principles of civilization. Some ancient and marvelous civilizations before that time had lived and perished. Others still lived, though their glory was faded. Greece had given its great legacy of thought and letters and art, a joy se-

cure for all the ages. Rome had a system of law which we have not outgrown. Pontius Pilate was as well equipped for his tribunal as a modern judge. Rome had built roads from land to land. There was a common speech in which the books of the New Testament were written. In that Greek-Roman world there was a living interest in philosophy. There was no less a hunger in the heart of man for a sure word of hope from beyond the ramparts of the world. "All the developments of knowledge, of command over the forces of nature, of purposeful order, which are meant by the term western civilization today had for their moving principles a rationalism whose origin is to be found in the Greek city-states." There had been many noble cities in the world before Christ came. Did he by his teaching either say definitely or imply that such an order of the common life was vain?

On the contrary, he was always on the side of the social life. He called to his service a nation and when the nation failed him, he gathered a new Israel to carry the redeeming message through the world. He wept over the city, not because it was a city with its corporate life, but because it would not become a city, surrendered to the purpose of God for all nations. He did not come to destroy but to fulfil the ideals of civilization.

It was he who won finally the rights of the individual man—the brother for whom Christ died. It was he who taught as none other had ever taught the supremacy of the spiritual. It was he who bade men to live for a coming kingdom and to look for a city that should be their joyful possession. It was he who threw down the frowning barriers between nations. And it was only so far as the ancient world took the impress of his hand that its greatest gifts were preserved, when over that ancient civilization there swept the fierce hordes of the barbarians. It was he too who laid his mighty and yet tender hand upon the fierce life of those same barbarians and led them too into cities of habitation.

There is no way of escape from civilization. It is not ours to go back to the wilderness with all its liberties. It must be ours to submit the civilization of today to the mind of Christ. He alone can preserve it, for he alone can give the values which will save it. He alone can correct its vision and endow it with the moral and spiritual energy by which it can be made worthy of the divine dreams, which have haunted the spirit of man since first from the wilderness he beheld the secure habitations of his promised land.

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## The Lion in His Den

By Lynn Harold Hough

Many of the newer readers of *The Christian Century* have never been introduced to the Lion. He went to the college of liberal arts of a certain great university as John Melton Harper. His career as an athlete every college man knows. His brilliant work in his classes is remembered a bit wistfully by many a quiet professor who is giving his life to the tasks of technical scholarship. His social charm swept everything before it. And it was about the beginning of his junior year that he received the name by which all his friends know him. From that time he was "the Lion." And so it has been ever since. The one football game of his senior year which marks the climax of his athletic achievement is still the subject of yarns which old grads tell, and no freshman with a body as well as a mind is allowed to forget it. He used to slip away in the summer with great bundles of books, and so in vigorous out-door life and in wide reading his long vacations were passed.

After his graduation he was at Oxford for a year. Then he matriculated in the graduate school of the American institution which does most notable work in research, and in due time received his doctor's degree, majoring in history. A month after that the accident occurred. And in a few weeks his friends knew that all his life he would be an invalid with no hope of recovery. The time might come when he could sit occasionally in an easy chair. But he would never walk again and he would never be capable of work which taxed the little remnant of vitality which was left to him. The first months were full of rebellion and terrible struggle. He said no hard or bitter word. But you could see that the fight was raging as you looked into his eyes. Then came the first indications that he had won his biggest battle. The old light gradually came back to his eyes. The old shrewd whimsical mirth played about his speech. And the day came when this helpless invalid gave you the impression of being more virile than most of the men you met upon the street.

More and more he was able to read the books for which he cared, and that meant a range as wide as human interest goes. And gradually it became possible for him to write a little and to talk with some of his friends every day. Every few years a book has come from his pen. And the world of scholarship has recognized their technical adequacy and their ripe human charm. But his talk has not been recorded. And it is here that he is really revealed. He sits as it were a little apart from life with the perspective of struggle, the insight of suffering, and the outlook which moral and spiritual victory give. But he keeps all his hearty zest for every gripping vigorous activity. He admits that he still plays football. Only now he plays football with his mind. He lives at the heart of the world. Yet he has a poise and a spiritual serenity of which this tense and overwrought age knows all too little.

THE laughter of the eye is often very much deeper than the mirth which makes itself audible through the ear. The other day I found the Lion with eyes all gleaming with visible chuckles. There was a sort of sharpness of mental perception in these same eyes as if whatever had caused his mirth had also quickened his mind.

I flung myself into a chair beside his bed and spoke in a gay and peremptory fashion, "Well, tell me all about it. Is it a book or a person or an idea?"

The Lion smiled back as he said, "It is all three or rather it is a person who tosses bright ideas all over the pages of delightful books."

"Who is the person and where are the books?" I asked.

My friend reached out a hand to the table beside the bed and picked up "Skylines" by Halford E. Luccock.

I took the book out of his hand and read a series of

titles of varied chapters in this volume of essays which suggested their own secrets of charm, but before I had gone far into the book, the Lion was speaking again, "You know, sometimes I become terribly afraid that American men and women are going to lose distinctive individuality. I know so many people with tailor-made minds and so many people, all the elements of whose personalities, seem to have worked out in different manufacturing plants and then assembled so that the person is just a machine very much like the automobile in which he rides. I know a great many human Fords and an occasional Pierce-Arrow, some Cadillacs and a choice collection of Lincolns. They are mechanical triumphs but their personality has no subtle human flavor. They are all the result of the principles of interchangeable manufacture applied to human beings. Whenever I meet a man with real individuality, I feel happy for seven successive days. Halford Luccock has made me happy for a good many more days for there are at least fifty-seven different varieties of subtly whimsical individual qualities to be found in a book which comes dripping from his pen."

My own mind was going back to the stories I had heard about Mr. Luccock's father, a brilliant bishop whose episcopal duties never crushed out the racy individual flavor of his personality. "He comes by it honestly," I said. "Did you ever hear his father's description of a sodden man whom he did not like: 'That man never thinks. When he thinks he thinks, he just rearranges his prejudices.'"

The Lion laughed heartily. "Oh! I know no end of Luccock stories but there is more than an inheritance here. There is many a new quality which comes out of study and reading and close observation and wide personal experience. The one chapter 'The Higher Hooliganism' is worth a good deal more than the price of the book. I wish every boy with an ambition to be a daring and radical young intellectual could read it. Then the chapter on 'Rules for a Party' is not only a bit of the most delightful and whimsical appraisal of social life but it is also a piece of glowing and noble idealism whose stimulus remains long in one's mind. In the midst of the lightest sort of intellectual playfulness suddenly Luccock tosses up a phrase of ripe wisdom, a criticism of cutting penetration."

I was walking around the room as my friend spoke and now I turned quickly to him with a thought of my own. "I suppose an idea never belongs to a man quite safely until he can toss it in the air and catch it and that the more easily and deftly he can toss it about, the more thoroughly you may be sure he has made it his own."

"There may be something in that," responded the Lion. "In any event, what the man writes enables one to see his ideas in all sorts of bright and revealing relations, if he has a mind which knows how to play lightly and yet nobly with great thoughts. 'Skylines' is a book in which wisdom comes forth not quite in cap and bells but at least with a certain friendly and easy Bohemian stride, and as you tramp down the road with the gay vagrant, you are surprised to find that his mind is lighted with such mature and mellow insights and that he tosses his thoughts so lightly from carefree lips."

"I think I will carry 'Skylines' with me," I declared, when after more talk, I left my friend for the day.



# The Peace Drive

THE world can be saved from war only in times of peace. It is morally heroic to go to prison as a conscientious objector when war prevails, but that does not alter the course of war. It may tend even to deepen prejudice against the promoters of peace. In the practical efforts of men for reform, there is a vast possibility of the best becoming the enemy of the better.

Some think that war itself will defeat war-making. They argue that the methods of fight are becoming so deadly that men cannot indefinitely afford the expenditure in life or money. But men never could afford to fight. In his "Great Illusion," Norman Angell pointed to the horrible costs of war and gave ominous warning. Yet the whole world plunged into the holocaust. A quarter of a century ago, Bloch, in his "Future of War," wrote of the terrors of shrapnel, underground fighting and solid lines of siege-like battle extending over scores of miles. If his definition of war had carried, rulers everywhere would have packed their bags and prepared for a long course of study at the Hague Tribunals. But the forecast meant nothing to them. And the world continues to fight in preparation for peace. Facts seem to be slowly confirming the claim that in 1914 no government at heart desired war. The horrors of future conflict had deeply impressed the minds of statesmen. But unfortunately they lacked sufficient confidence in the proposals for peace through arbitral tribunals. Diplomacy was so tireless a game of greed and chicanery that those who feared the outcome most would not trust international tribunals lest they should be shot through with bias. Germany refused to submit critical questions to them, exactly as many Americans today refuse to consider submitting any issue of critical nature to a league of nations or international court.

The world trembles at the thought of the next war in the light of its already visualized horrors, yet no constructive method has been adopted to secure the world against it or even to render its coming more difficult. Nor will there be an energized scheme for war's elimination until a campaign of education directs the motives and moral energies of mankind toward it. America proved itself equal to a great vicarious undertaking on behalf of the world, after war had precipitated a titanic conflict. America must now prove itself equal to a like vicarious undertaking in leading the world from war, and into the use of positive methods for settling conflicts without it.

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## Is the World War Mad?

An enumeration of post-war armaments and budgets for preparedness leads one easily to believe that the world is war mad. The league of nations' officers tell us that in 1913 Europe was spending 19.7 per cent of its revenues for armaments; and that last year 24.2 per cent was spent for them. This is exclusive of pensions and war debts. It represents wholly preparation for possible future wars. The national budgets for 1922 were enormously greater than in 1913, which means that the difference in percentage does not account for the total difference. Moreover, this enormous increase for Europe, listed as a whole, leans heavily in the direction of the allies, since the entente group is allowed only limited military machinery.

In 1913 Europe had 3,780,933 men under arms; today, with the central powers all but disarmed, she has 4,443,179. Despite the disarmament of her ancient foe, France has nearly 800,000 men under arms—the largest standing force any government has ever maintained in modern history in a time of peace. The year before the great war, France spent \$177,616,000 on her military; last year she spent \$1,148,000,000. France's budget for 1923 is nearly 35,000,000,000 francs. The estimates for income are 19,285,000,000 francs. More than 11,000,000,000 francs are charged up to expectations of payment from Germany, and the remainder is to be covered, presumably, by an internal loan. It now seems certain that the Ruhr adventure will yield little from Germany and the whole 15,000,000,000 francs will have to be carried by loans and added taxation.

In 1913 Great Britain's military expenditures were \$135,000,000; last year they were \$711,000,000. Since the Versailles treaty, she has poured a quarter of a billion dollars into the various wars on the Russian soviet republic, \$800,000,000 into the Mesopotamian campaign, and scores of millions more into Egypt, the ill-fated Grecian adventure, and the recently acquired German colonies in Africa. The British budget for this year trims expenses sharply, but still calls for some \$600,000,000 for preparedness. The working classes have suffered a loss of \$3,000,000,000 in their wage fund, and the government is short \$150,000,000 on income tax receipts.

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## What About America?

Our preparedness budget will almost equal Great Britain's, notwithstanding the Washington conference. And our preparedness advocates are still not satisfied. They want a half billion for new cruisers, the remodeling of battleships, new submarines, a vast airplane fleet and new naval bases. They ask for 26,000 more men in the regular army, an increase of the R. O. T. C. from 96,000 men to 784,000, thus making military training practically compulsory for all college men. They have in mind an increase of the national guard from 160,000 to 424,000 and of volunteers in summer training camps from 22,000 to 100,000. If America must be armed and prepared, it is more in accord with our policy and fiber to prepare civilians than to sustain a great standing army. But it is only reasonable to assume that the same amount of energy and enthusiasm expended in preparing ways to prevent wars would fortify us and the rest of the world against the extravagance and hideousness of war, and make us the torch bearers in world peace.

The momentous issue before us now is whether we are to follow Europe in military preparedness and join in the mad and endless competition of armaments; or whether it is our mission to lead the world through constructive and progressive efforts toward establishing a system forever incompatible with war. In his address accepting the nomination, President Harding committed himself and his party "unreservedly" to "an association of nations cooperating in sublime accord to attain and to preserve peace through justice rather than force." The republican platform committed itself to "an international association" . . . "based upon peace and justice" . . . "which shall maintain the rule of public right by the development of law and the decision of impartial courts, and which shall secure general and international conference whenever peace shall be threatened by political action." The democratic platform favored "the league of nations as the surest, if not the only practicable means of maintaining the peace of the world and terminating the insufferable burden of great military and naval establishments."

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## Preventive Judicial Action

Thus both great parties committed themselves to the plan of international association and international action to prevent war, to the building up of a body of law, and to the pledging of judicial action before war is made. The league of nations agreement as it now stands, or as it stood in the Versailles treaty of 1919, is now no longer an intensive or necessary issue. It can be modified to meet our scruples, and reformed to meet our demands. The structure of the League's power to function, and its ultimate success in preventing wars, lies less in any precise form of agreement than in the fact that the governments of the world finally resolve to confer over disputes before drawing the sword. It is conceivable that the League as such might be as bereft of a written covenant as is the British empire of a written constitution, and yet function superbly to prevent war. The moral commitment must come first. And we may trust to an evolution of international law, and practical methods of enforcing judicial decisions with infinitely more safety than we may entrust our destinies to the old game of diplomacy.

The proposal to enter the international court is a first step. Participation in such a court does not even commit us in advance

to the acceptance of any decisions which it may make. No international agreement could bring less objection from even the narrowest nationalist. But it is a moral commitment—the firmest step in the right direction. It may be only a germinal beginning, but in due time it will evolve binding judicial powers through unanimous consent. Its future depends upon America's action. If we fail, blood may be shed that we might have been empowered to spare. The imminent and mighty need now is constructive action to stop the drift toward war.

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#### The Peace Drive in the Churches

Bernhardi argued that Christianity was meant to govern only in the personal relations among men. In international affairs, history was the writing of God's finger, and war was honored of all time—proclaimed as epoch-making in the progress of nations. Hence, according to this, Christianity, with its profound principles of service and sacrifice, is the best gift of God to governments. It teaches men how to give and die gladly for that one greatest creation of divine providence—the fatherland.

Whatever protests we may make, the actual history of the matter leaves Bernhardi's argument an indictment upon the church; we may protest his argument, but the actual operation of the church is there to belie us. Quite recently a brilliant Catholic priest laid the blame for our present state squarely upon the Reformation, because it subordinated church to state. His conclusion is more faulty than his logic, since he ignores so many momentous factors and issues. But the fact remains that in surrendering its political power, the church also surrendered its

moral power in international affairs. The task before it now is the recovery of that moral power. The Reformation saved the church from the low levels of political institutionalism. The church must now save itself from insidious loss of all moral influence upon political and social organization.

The first steps in a great peace drive are now in progress, the Church Peace Union and the Federal Council of Churches having united forces for the purpose. The idea was conceived in the minds of the leaders in these two organizations, and depends for its success upon the mobilization of all those forces in the churches which believe that "christian principles are as binding upon national as upon personal conduct." The leaders believe unflinchingly that they are "voicing the moral judgment of the overwhelming majority of thoughtful christian people" in asking that America "accept its full share of responsibility for bringing about an effective settlement of international problems."

Constant travel and speaking with and to many groups of laborers and executives, ministers and students, convince the writer that the leaders are correct in their judgment. He is profoundly satisfied that the time is now ripe for virile moral guidance. A man of indomitable idealism and moral courage at the head of our nation could as quickly and effectively lead it into a mediatorship in world affairs as Woodrow Wilson led it into war in 1917. Public opinion is rising out of the fogs of propaganda, and cleansing itself of suspicion and post-war reaction. It is once more beginning to see the world as its world, and to believe that the only way to avoid a next war is to play a tremendous part in preventing its coming.

ALVA W. TAYLOR.

## British Table Talk

London, March 6, 1923.

THE government has had a bad week-end. Two ministers, seeking re-election on their appointment to office, have been ignominiously rejected in East Willesden and Mitcham. The interpretation is not hard to find. The question of the de-control of houses is shortly to be settled, and the average tenant suspects that the government will throw him over in the interests of the landlords. Houses are scarce; those who cannot buy know that if once they are thrown out of their present abodes they may remain out for a long time. Therefore, they mean to say firmly to the government: "Provide houses, or wait till they are provided, before you remove our only protection, the rent restriction act; and to encourage you in the way you should go, we politely but firmly throw out two ministers of the crown." The government will listen, no doubt. This is an argument all governments understand.

Of course, it is all natural enough. But sometimes we wish that a similar vigor might be shown by the electors when concerns, not so immediately personal, are before them. There may be millions homeless and starving, and we do not care. And the moral is that reformers and idealists of all kinds must find out ways of making their concerns real, and immediate, and vital to the average elector. He can do anything when he is moved; but it is the moving that is the difficulty.

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#### The Liberal Party and the Reunion

It will be a good thing if the Liberals are once again a united party; but the unity discovered last week in their common attack upon Lord Robert Cecil was a poor thing. Lord Robert Cecil, being faced by the question whether he should give his vote for the Liberal amendment to the address, decided not to vote for it. Now that amendment was to the effect that the reparations problem and others allied to it should be referred to the league of nations, and it blamed the government by inference for not taking such action. Lord Robert is the chief protagonist of the league; therefore, what more natural for the political mind than to sug-

gest that he was betraying the league in the interests of his party. It might have been considered decent to think the best of a man who has toiled for the league as Lord Robert has toiled, but the keen strategists saw a chance of rallying the scattered forces of liberalism, and with simulated wrath they denounced the treachery of Lord Robert. He himself has justified his action in a perfectly honest and clear fashion. But the attacks on him have done some damage to the League of Nations Union.

"It is one thing," so Lord Robert Cecil explains, "to be asked as we were asked in the house of commons, to ensure a government for not already having taken a certain course, and quite another to recommend that course to them as soon as they shall deem it possible to take it, promising them full support if and when they do so." It is true, as he adds, that there is no hope of any final settlement save through the league of nations; but no good can come of any attempt to force upon France a method of solution which she is certain at the moment to reject: "It is difficult to do nothing while Europe stands in deadly peril, but it is better to wait until we can render effective aid than to dissipate our influence by taking premature and unsuccessful action." These facts and quotations may be of interest especially as I believe the statesman in question is visiting the United States this month.

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#### The Mind of France

On the general problem and the attitude of the British people, I cannot find anything better than this note in the Challenge. "The straight game is always the right game. If France at the outset of her coal-cum-bayonets adventure had made it clear that she demanded security rather than reparations, her honesty would have gained her more sympathy. The demand of any people for security is entirely just; but security is a thing of the spirit and not of matter. Aeroplanes and machine guns, black troops and new poison-gas factories will never produce it. The French scheme for the control of Ruhr coke and Lorraine ore, with its possible extension to other fields, may give her for a time the military supremacy of Europe, but it will be as evanescent as

Napoleon's or that of the German war-machine, and Europe will unite to react against the one as against the others. The sympathy of the world in the long run always passes to the oppressed. Security can only be secured by the determined production of goodwill, and the hymn of hate becomes its own funeral dirge. The psychology of France is showing itself as defective as her political economy; to let live is an essential condition of living."

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#### Lady Astor's Bill

The bill which Lady Astor has introduced passed its second reading by a large majority; it is designed to prevent the supply of intoxicating drinks in public houses to any under eighteen years of age. The debate, so far as it was reported in the daily press, seems to have been animated, but a little more facetious than it need have been. On the side of Lady Astor were arrayed almost all the teachers of the land. On the other, some more or less venerable gentlemen whose argument seems to have been: "We drank beer in our boyhood; and here we are, hale and well; what is wrong with us?" It is a peculiar phase of egotism that leads men to argue like this. It rests on the assumption that there is nothing wrong with the speaker; but how can that be known? Besides, the fact that an admiral drank beer at Winchester in his boyhood is not a final argument in favor of letting boys and girls of sixteen to eighteen years drink in the public houses of London. The bill passed its second reading; but its promoters must beware of the committee stage. The members of the government voted on different sides, the home secretary being against the reform.

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#### The Free Church Council

Among the many valuable papers and addresses delivered before the Free Church Council in Bristol, mention must be made of the chairman's words upon "Evangelical Christianity, the Hope of the World," and of the addresses by Principal Griffith Jones, and Dr. P. Carnegie Simpson, upon "Our Heritage, the Church." At the same morning session for which this was the subject, the Bishop of Bristol and Dean Burroughs spoke words of good will. "If we of the church of England," the bishop suggested, "forget 1649—the replacement of clergy under the commonwealth—will you of the churches forget 1662—the ejection?" The utterance which drew most attention in the press was the weighty address by Lord Grey on the league of nations. There were no secrets divulged; no one would expect that, but Lord Grey never speaks without gravity and statesmanship. He too thinks that France should refer the problem of her security to the league: "Britain cannot force this course but it can steadily advise it. Gibbon said that history was chiefly a record of the crimes, follies and misfortunes of mankind. The last class man cannot control, the two former are largely in his power." If we examine this conference from the impressions of a reader and not a hearer, it must have been a time of healthy and useful demonstrations; and demonstration, not law-making, is the business of the Free Church Council.

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#### God's Scholars

From an article in The Times, March 3. "In the education of the human spirit giving is necessary as well as receiving; asking as well as listening; and in the school of prayer there comes to be for those who press forward a fellowship in a common quest. He is in the wards of life with the great Surgeon, and he can watch His master-hand; that Teacher and he are pledged to the same calling. And not only is the disciple permitted to watch the skill of the Master; he is permitted to take his part, and a part that makes a difference. In such a way he is led out into his appointed place.

"Prayer presents to the spirit of man a strangely moving challenge when it is understood to be the way whereby the children of God are educated in communion with him to take their place in his eternal kingdom. It is little wonder that the disciples said to their Master, 'Lord, teach us to pray.'"

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#### And So Forth

Sir Arthur Yarrow has given 100,000 pounds to the Royal Society

for research work. Mansfield College has elected Dr. J. P. Naish to a lectureship in Hebrew and Old Testament Exegesis in succession to Dr. George Buchanan Gray. He has been translating Dr. Albert Schweitzer's lectures on Christian ethics, and he has also been oriental reader at the Oxford University Press. There is a religious revival in Belfast. Dr. Gillie speaks of it as "unquestionably one of the elemental movements of the holy spirit." Thursday midday service in the City Temple is to be discontinued. Dr. Norwood feels that he must husband his strength and cannot continue this mid-week service. It was begun by Dr. Parker, and has not been broken for many years. Dr. Norwood announces however that he has other plans for the enrichment of the work at the City Temple. There was a memorable article in the Times literary supplement of February 28 upon Renan. The writer showed how much nearer to the mind of our present age Pascal was than Renan. But the article drew attention to the interesting fact that France has three of its greatest sons to commemorate this year: Pasteur, Renan, Pascal.

EDWARD SHILLITO

## THE SUNDAY SCHOOL

### Joseph, the Man with Foresight \*

THE Bible is a portrait gallery. The portraits show the faults as well as the virtues. Cromwell is said to have told the artist to paint him, warts and all. Joseph is one of the few "wartless" persons depicted in the Bible. Moses lost his temper, David committed adultery, Solomon was worse than his father, Elijah ran away from Jezebel, Peter denied his Master, John called down fire from heaven or would have done so, Mark quarreled. Very, very human were those biblical characters. Joseph is remarkable because nothing is written against him, he possesses a clear record. It is said that when Mr. "Joseph" Folk was running for the governorship of Missouri, his opponents sent shrewd agents back over his trail, seeking to discover something against him. Back they went along his track, his days as a young attorney, his days in college, even his youthful days in his old town. Then they returned to say that not a spot could be found anywhere. That is a great record. Joseph was that kind of a man. He was a bit conceited, but that was only an evidence of his inherent strength; he felt his superiority. Three strong traits stand out in his life. (1) His regard for his parents; (2) His cleanness of living; (3) His foresight. Out of deep experience the Jews evolved the idea that loyalty to parents, obedience and reverence promoted longevity. Joseph was devoted to his family; he preserved that family; he added to the luster of the name he wore. He lived up to and beyond the soundest family traditions. He never forgot his father and brothers, even when great honors came to him in a foreign land. This is a rare and beautiful trait and we hold it up for admiration and imitation.

His chastity also deserves mention. (We prefer "chastity" to "purity.") Living in an age drenched with sex, we do well to consider Joseph. Tempted in a most subtle and intense way, he withstood. He was thrown into jail, not for yielding, but for withstanding temptation. Without complaining he endured unjust suffering, trusting that all would work out for the best, as indeed it did. Living in a world vibrating with suggestion, abounding in evil opportunities, crowded with temptations, we need, even more than any who have gone before us, the wholesome lesson of strong control, which Joseph presents. What we want is not a return to Puritanism,—that we never may see, that we certainly do not desire,—but we do need to raise up a race of men and women who possess self-control. Parsifal must be able to walk, unscathed, through the garden of temptation. Ulysses must be able to sail his ship past the island where the sirens sing and beckon. We pray not to be taken out of the world but that we may overcome the world. We must learn to hate weakness in ourselves and others; we must come to admire and love the

\*April 15. "Joseph, the Preserver of His People." Gen. 45:1-15.



strength that conquers. It is "sex" o'clock in literature, we are told. It is a passing emphasis, we need not yield. We can be human without being animal. Joseph always stood before my imagination, since boyhood, as a white knight. Reading the lives of the saints, Loyola is said to have cried aloud: "What these have done, I can do." He, in turn, became a saint. Reading the story of Joseph, every young person can resolve: "What Joseph did, I can do, and by God's grace I will do." His foresight deserves thoughtful consideration. Living in a day of plenty, he looked forward to the time of famine. This is a rare trait, rarer even than chastity. There are many decent citizens, there are few who possess foresight. I have lived in steel towns long enough to note how soon the big wages are squandered. I have seen men who had been drawing large amounts of money every two weeks, down and out a month after the mills closed in a panic. The average man lives from hand to mouth in every way. He has no reserve. The rainy day finds him without umbrella or rain-coat—almost hatless! This is because he lacks thrift and foresight. A squirrel puts him to shame, for he lays up against the certain coming of winter. The majority of men are dependent in old age, more than fifty percent fail in business. What wonder, then, that there

are so many breakdowns in character. We have not evolved very far, we cannot be very proud of the race as a whole. Joseph stands out like a limestone city on a high hill because in the days of plenty he filled the granaries against the lean years. Do not forget that this was the cause of his rise to power. It is always so. Seers are rare, but seers are always honored. It was a Pittsburgh man who bought up the Duluth iron fields, foreseeing the days of steelmills. He became a multimillionaire. The same thing holds good in the realms of education, medicine, invention, research, statesmanship and the church. If Joseph were alive today he would be working for a united church in order that the world might believe in his Master. If Joseph were alive today he would be devising practicable plans for the carrying out of prohibition. He condemns our littleness. He did not simply think about not starving himself, he considered his nation, his world. Some men are as big as their town, some as big as their state, a few as large as their nation, and fewer still, as big as the earth. "The world is my parish," exclaimed Wesley. "I will build larger barns and then eat, drink and be merry," said the fool. Where do you qualify?

JOHN R. EWERS

## CORRESPONDENCE

### More Light on Unitarianism

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. J. B. F. Tegarden's communication concerning Unitarianism and Liberal Orthodoxy is enlightening, to say the least, to many besides Unitarians! For many years I have supposed myself but one of a multitude of reasonably tolerant folk who resented the position of the ultra-orthodox that Unitarians are not Christians. Now I am told by a Unitarian clergyman that Unitarianism does not imply acceptance of any sort or measure of Christianity. The Unitarian church has no christology, is pledged to no theory whatever of the person and attributes of Christ: it does not even assert positively that Jesus ever lived—so positively that its members in good standing are not at perfect liberty to conclude that he is a myth.

The Unitarian is urged, Mr. Tegarden writes, to follow truth, no matter where it leads him, even if he is led to a point where he has no more conception of God. Is it possible that the Unitarian church admits the possibility of its orthodox members in good standing being led in their search for truth to a point where they will have no more conception of God? Is it possible that the church of James Martineau and Channing insists today upon nothing to differentiate it from a society of atheists?

What shall I reply in future when I hear it said that Unitarians are not Christians? Should I, or should I not, be guided by Mr. Tegarden's revelation? I am asking for more light. Will some other Unitarian clergyman respond to my appeal?

Christ Episcopal Church.

QUINCY EWING.

Napoleonville, La.

EDITOR THE CHRISTIAN CENTURY:

SIR: As a Unitarian minister for over twenty-five years, nearly seventeen of which were spent in the service of one parish, the Channing Memorial church in Newport, Rhode Island, and as one intimately acquainted with the leaders of the Unitarian body for the past quarter of a century, I take sharp issue with the Rev. J. B. F. Tegarden, in regard to statements made by him in his letter to your paper, published on March 15th. I am settled over one of the historic Congregational parishes of New England, which a century ago became Unitarian in theology. I am only the ninth minister in two hundred and nine years. It is a great tradition and standard of spiritual liberty to live up to, but I and none of my Unitarian predecessors could have any sympathy with such a loose statement as that of Mr. Tegarden's: "The Unitarian is urged to follow truth no matter where it leads him, even if he

is led to a point where he has no more conception of God, and thinks that Jesus never lived, and the grave is the end of all."

This is not the historic position of Unitarian Christianity. Those of us who are convinced Christian theists, to whom personal immortality is a certainty, hold that loyalty to truth is not necessarily incompatible with loyalty to Christ and his church. On the contrary we believe that a larger apprehension will lead men to a deeper faith in the living God, the living Christ, and the life beyond death.

We Christo-centric Unitarians—and there are many of us in both pulpit and pew—feel that we have a positive, definite faith, which links us in spiritual sympathy with our brethren in liberal orthodox churches far more than with extremists in our own body. For us their message has no spiritual content. It is vague and illusive. It is not thoroughly grounded in history and human experience.

With the greatest good will for Mr. Tegarden in the excellent work that he is doing in New Orleans I feel that his letter misrepresents the spirit and attitude of Unitarianism. That is clearly set forth in the preamble of the constitution of the General Conference of our churches: "The conference of Unitarian and other Christian churches was formed in the year 1865, with the purpose of strengthening the churches and societies which should unite in it for more and better work for the Kingdom of God. These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man." And that Unitarianism has a definite object, now as much as a century ago with all the theological and ecclesiastical progress that has taken place, is borne witness to by the object of the American Unitarian Association, declared nearly a hundred years ago (and still valid) to be "to promote the growth of Christian truth and Christian charity, and the increase of religion in the land."

If the Unitarian church is to become the great Free Christian church of America, "proving all things," and yet "holding fast that which is good," it must not waste its thought and energy

**BOOKS** Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago.

on sceptical positions, barren of spiritual power and life, but must concentrate on the preaching and teaching of the great fundamentals which our time sadly needs,—God, duty, immortality.

South Parish,  
Portsmouth, N. H.

WILLIAM SAFFORD JONES.

## Proposed Catholic Concordat not Enacted in Peru

EDITOR THE CHRISTIAN CENTURY:

SIR: On my return to Mexico City after a journey of three months in making a survey of the mission work of the Methodist Episcopal church throughout South America, I find in the press of the United States a statement to the effect that the Catholic church has triumphed in Peru by the adoption of a concordat which gives judicial powers to the Catholics in all matters affecting the church, thus placing the Protestants at a serious disadvantage. While in Lima for more than a fortnight last month, I gave considerable time to this matter and can now offer assurance that no such legislation has yet been adopted.

It is true that through the astute leadership of the present papal nuncio, Monsigneur Peterelli, a concordat has been proposed, the adoption of which by the Peruvian Congress would give practically inquisitorial powers to the Roman church.

On the authority of the president of the republic I can state that this proposed concordat has never even been presented to congress. In an extended interview with President Leguia he assured me that the concordat had never been brought to his official attention and that the adoption of such reactionary legislation was beyond the range of probability. This assurance is reinforced by the fact that he is a man of liberal sentiments and his attitude toward the evangelical movement has been sympathetic. For example, on my first episcopal visit to Peru in 1920 plans for the broadening and strengthening of the work of the Methodist Episcopal church were adopted. Instead of building a much needed hospital with modern equipment on an eligible lot that had been bought at a cost of over \$20,000, the British-American community united in the purchase of the Casa de Salud, hospital buildings occupying an entire block. The supervision and management of this large plant was placed in charge of the Methodist Episcopal mission, the appointment of four out of seven on the board of governors being made by the bishop of the area.

President Leguia cheerfully consented to be present at the formal opening of the hospital. In spite of the fact that the Archbishop promptly printed a pastoral letter, in black face, on the first page of his official organ denouncing Protestants and threatening the denial of the sacraments, etc., to all the faithful who attended the Institutes or joined in any form of cooperation with the evangelicals, President Leguia gave his sanction to the hospital by his presence and sympathetic attitude at the formal opening.

The growth and influence of the liberal movement in Peru is indicated by the appointment of a commission of educators from the United States, without regard to church affiliation, for the organization and strengthening of the national system of education. At Callao, the port of Lima, in 1899 where Penzotti was held in prison for eight months, for openly preaching from the word of God, last year at the commencement of our Callao high school the free use of the municipal theatre was given and the floor and galleries were crowded. The work of the North Andes conference, which extends far back in the interior to the summit of the Andes and along the head waters of the Amazon, is expanding, especially among the long neglected Indians, and none of our preachers or workers has been molested. Conferences with leaders in the commercial life of Peru show that they are not alarmed over the situation. It should be stated, however,

that the liberal element in the legislature has been weakened by the death of two of its leaders and others have in recent months, for political reasons, been deported.

I mention these facts as a hopeful indication that the days of inquisition and religious proscription that were abolished by liberal legislation ten years ago, can not in all probability now be revived. The proposed concordat is utterly opposed to the new and larger day that seems to be opening before Peru. Such a revival of the spirit of the middle ages would halt intellectual, commercial and religious progress. Astute leaders of the Roman Catholic church must see that it would place in the hands of such organizations as the Ku Klux Klan, arguments that would be applied against Catholicism, where it is in power, with terrific force.

Mexico City, Mexico.

WILBUR P. THIRKIELD.

## Steel's Wages to Common Labor

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest Dr. A. W. Taylor's article on Marshall Olds' book on the Interchurch Report on the United States Steel Strike, but there is one point in the Interchurch Report I would be glad to have cleared up. On page 102 there is a table of wages of common labor (Pittsburgh district) in which four classes of laborers are given with wages higher than steel common labor. This is followed with the statement: "The comparison makes it plain that steel common labor has the lowest rate of pay of the trades for which there are separate statistics for laborers." But are these four the only classes of common labor for which statistics are available in the Pittsburgh district? The answer is found on pages 265-66 of the Interchurch Report, where is a table of wages in which "wages and hours in the steel industry compared with other industries, for the country as a whole," and therefore including the Pittsburgh district, are given. There are sixteen kinds of employes marked "laborers" and of these eight classes receive higher and eight receive lower hourly wages than the common labor of steel. My question is, How can the Interchurch Report say on page 102 that steel pays the lowest hourly wage to common labor in the Pittsburgh district and then on pages 265-66 in the same volume give statistics showing steel paying higher wages in half the classes of common laborers listed "for the country as a whole," which must include the Pittsburgh district?

Pittsburgh.

JAMES H. SNOWDEN.

DR. TAYLOR'S REPLY

[The table on page 102 covers comparisons for the Pittsburgh district alone. In the case of common labor a comparison is made with the five other neighboring industries, a comparison "which the steel worker is always making with regard to his wages—the comparison with his neighbor miner, builder, railroader, etc." (page 101). In the appendix more detailed comparisons are made "for the Pittsburgh district" covering seven chief industries in that district. In the comparisons for the country as a whole, arsenals, navy yards and ship yards are the only other employments compared. These could not be used for the Pittsburgh district because they are not of Pittsburgh's main industries. In these three industries common labor was found to be paid a lower average hourly wage. But in arsenal and navy yards the men work eight hours, while in steel they worked as high as twelve hours and were paid time and a half for this extra time. This extra wage was averaged back into the comparisons. Thus the Interchurch Report is more than fair in making the comparisons. It would have been fair to compare the first eight hours, or basic day, with the eight hour day in arsenals and navy yards; in that case steel would have been lower than either. Common labor on railroads was found to be lower than common labor in steel as also for all types of labor, though the difference was only slight. But the steel wage earner averaged 68.7 hours per week and the railroad worker 48 hours. So again, on the basis of the basic eight hour day, steel was lowest.

—ALVA W. TAYLOR.]

# NEWS OF THE CHRISTIAN WORLD

## A Department of Interdenominational Acquaintance

### Community Church Movement Makes New Advances

Lacking any official overhead organization, the community church movement has no statistician. Hence there is continual surprise in the ranks of this movement to learn of the organization of new churches. Terry, Mont., is a village of eight hundred which has recently developed such a church. The Sunday school now includes three hundred pupils who are generous in their offerings. The announcement of a national conference of community church workers is bringing in reports of churches hitherto unknown.

### Problems of a Changing Population

The increasing urban population of America and the shift in rural population are making great inroads on many denominations that were formerly rural. The United Presbyterian church is facing this change and the Board of Home Missions states the difficulty of the problem in these words: "To open a mission in a city these days the board of Home Missions must have large sums of money and the best of men. The days have passed when a lot could be secured on a commanding corner for \$800 or \$900, and a suitable chapel erected for \$2,500 or \$3,000. Nor can a missionary and his family be sustained these days on the old-time \$900 or \$1,000 salary."

### Ministers Are Asked to Further League of Nations in Non-Partisan Way

The League of Nations Non-Partisan Association of which former Justice John H. Clarke of the United States Supreme Court and former Attorney General George W.ickersham are presiding officers, has organized a committee on churches of which Dr. Charles S. MacFarland is chairman. The committee plans to submit to the entire clergy of the United States in printed form a statement of the basis, aims and achievements of the League of Nations in an effort to enlist the aid of the church forces in developing an independent, non-partisan cultivation of public opinion on that very important subject—a public opinion which will "induce the present administration, or if not this, the next one, to enter the League of Nations on such terms as to such administration may seem wise, provided only that they be consistent with our constitution and consonant with the dignity and honor, the moral responsibility and power of our Republic."

### Old Catholic Movement at Stand-still in Growth

The old catholic church of Europe, found chiefly in Germany and Switzerland, was never large numerically, but for many years it has received attention quite incommensurate with its numbers. These catholics refused to receive the dogma of the infallibility of the pope, though in other ways continuing in the catholic tradition of religion. At the be-

ginning there were 70,000 members, but at the close of the war these numbers had been reduced to 56,000. In Geneva many of the churches have resumed their fellowship with Rome, 23 of the 27 having taken this course. In most countries in Europe it is a clear choice between out-and-out protestantism or the historic catholic religion.

### Secular Press Reports Arrest of Archbishop in Russia

There has been much concern in the western world over the reported invasion of Russia by the Roman Catholic church. It has been asserted that an agreement existed between the Bolshevik party and the Pope by which the Romanists were to be given a free hand. The secular press has recently printed despatches announcing the arrest of the archbishop and other ecclesiastics, the prelate being charged with political machinations favorable to Poland. The news story asserts that the ecclesiastics will be exchanged for political prisoners in Rome. Should this story prove authentic, it will go far to dissipate the idea of cooperation of Roman Catholics and extreme radicals, a cooperation that was illogical from the start.

### Debate Waxes Warm in Tennessee

The Disciples fellowship reached an open break some years ago when many thousands of people who were opposed to the use of organs in churches formed a separate communion. These give a re-interpretation of the Disciples maxim "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Only scriptural teaching can justify the musical instrument. The controversy has existed in many of the communions of America, most of them having outgrown it long since, but in Tennessee the issue still rages with challenges to debate, and counter challenges. The state board of the progressives has authorized their secretary to take on debates wherever offered.

### Prominent Presbyterian Passes Away

Dr. E. C. Ray who died at Santa Barbara, Cal., recently, was one of the leading lights of his denomination until advancing years limited his activities. After holding prominent pulpits in New Jersey, Chicago and Topeka, Kans., he became secretary of the Presbyterian board of education. He was known for his defense of modernism and unity in religious circles and was beloved by the young in college circles where he was a most helpful friend.

### Exiles from Turkey Crowd the Docks at Turkish Ports

The Near East Relief has sent a recent cablegram in which is the statement that the docks at Constantinople are crowded with 32,000 refugees who have arrived from Asiatic Turkey. These are in many cases sick, without food, clothing or

homes to go to. Already disease is breaking out in the camps including small-pox, typhus, dysentery and pneumonia. The Near East Relief is sending doctors and nurses to fight the diseases. A recent ship that came in reported 200 dead out of 2,500 on account of the overcrowding. At Scutari 10,000 refugees live in barracks and stables. The deaths in this camp average 25 daily. Greece has already absorbed a million of these refugees and has notified Turkey she can take no more.

### Friends Concern Themselves With Their Young People

While the Friends have been interested in the religious welfare of their young people since 1875 when they first formed Young Friends fellowship unions, it is rather recently that they have established a national office at Richmond, Ind., and appointed a secretary. Helen E. Hawkins was recently appointed to this position. From the office of the department now go forth study courses, and a young people's page in the American Friend. Deputations will be sent to the college to help the young people in selecting their life work and groups in the large universities will be organized to maintain their religious loyalties. Summer conferences will be held in central locations. It is hoped to work out a program of activity that will make every young member of the church acquainted fully with his or her religious duties.

### Disciples Start Movement for Chicago Celebration

At a luncheon of ministers and laymen held at Central Y. M. C. A. on March 27, Chicago Disciples initiated a movement to celebrate the completion of 75 years of work in the city. The first preaching of the Disciples message took place in 1849 when Rev. Lathrop Cooley of Cleveland held the first services. Various suggestions have been made that a down-town theater might be rented in which addresses, special music or a pageant might mark the anniversary. One of the goals of the movement is the raising of \$75,000 for subsidizing new building enterprises in the city. A historical committee will be appointed to prepare the history of the Chicago Disciples. In the early days such foremost citizens as Potter Palmer, Henry Honore and the Stevens brothers, merchants, were members of the mother church.

### Will Try to Get Comprehensive Survey of Famine Relief

In order to secure a comprehensive survey of the task of famine relief in Europe, Dr. Wilbur K. Thomas, executive secretary of the American Friends Service Committee sailed for Europe on March 20 where he will spend three months in visitation of most of the afflicted areas of Europe, seeking a comprehensive view of the problem of relief. He will visit reconstruction stations in Austria, Poland, Russia and Germany.



While the problem in Russia is most acute, conditions in many other countries of Europe are most distressing.

#### Kindergarten Colleges Offer Summer Course to Religious Workers

The use of kindergarten methods in connection with the Sunday school, though still largely in the hands of beginners, is regarded as one of the most hopeful avenues of religious education. The National Kindergarten and Elementary College of Chicago will offer this coming summer special courses to acquaint religious and social workers with the recent advance in child training in the religious and social fields. This course will continue from June 18 to August 10.

#### New Testament Given Public Reading Good Friday

The celebration of Good Friday in the churches has been in most cities a matter of sermons and worship. In Milwaukee a most unique celebration was carried out with the cooperation of the Protestant ministers. The entire new testament was read through in Wesley Methodist church on that day. Different

ministers read for a half hour each, continuing from six o'clock in the morning until nine o'clock at night. These ministers included most of the denominations in the city. At the conclusion of the reading in the evening, the quartet of Kenwood Methodist church rendered "The Crucifixion." The people came and went during the day, being always sure that the new testament was being read.

#### European Church Federation Now Set Up

As a result of sympathetic help from the American Churches, through the Federal Council, there was held in Copenhagen last summer the first official gathering of protestantism in continental Europe, there being seventy-five delegates present, representing thirty-seven church bodies and twenty-one European nations. As the result of this conference, there has now been established by the Swiss Protestant Federation, with headquarters in Zurich, a central bureau of protestantism for Europe, for the immediate purpose of securing and coordinating relief for the needy churches and religious institutions of the continent.



## What have you done for your church

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The director of this organization is Dr. Adolf Keller, Secretary of the Swiss Protestant Federation. The Federal Council, with the assistance of its constituent bodies, has underwritten two-thirds of the budget for the Bureau. The Executive Committee is made up of representatives from the Swiss Federation, the churches in the Scandinavian countries, Holland, and Great Britain, with Dr. Macfarland as advisory member for the American churches.

#### Radio Stations Asked to Observe Holy Week

Dr. William Hiram Foulkes, general secretary of the Presbyterian New Era Movement recently issued from his executive offices in New York an appeal to all the radio broadcasting stations in the country to observe Holy Week. His suggestion was that religious leaders broadcast at each noon hour appropriate selections of holy scripture. In addition he desired that on Good Friday between noon and 3 o'clock there should be scripture, religious music and prayer. Many stations observed these requests.

#### Dr. Forbush Preaches Honesty

It is estimated that one-third of a billion dollars worth of property is stolen in the United States every year. Facts like these, and many others that might be stated, have led to the organization of the National Honesty Bureau. This organization is headed by Dr. William

Byron Forbush who is known by his books on boy life, and as the organizer of the Knights of King Arthur. The National Honesty League does not seek contributions from the churches, but calls upon ministers everywhere to preach on the Ten Commandments and to emphasize the virtue of honesty.

#### Preacher Complains that Egyptian King Is Treated Irreverently

Rev. Robert Nelson Spencer, pastor of Grace and Holy Trinity Episcopal church, of Kansas City, made complaint recently that our age was one of irreverence. Among the counts he made was the character of public comment on the finding of the remains of Tut-ankh-Amen. He says: "I love comedy as well as anybody, but I can't bear the grins of the young bloods of today as they smirk at those things we should hold most sacred. The sneers of the new generation at morality and righteousness make it appear that the last shred of reverence has passed away. We have need of clean, wholesome humor, but the jeering comedy of the present is worse than disgusting—it is disheartening. The world was startled a few days ago to read of the exhuming of the treasures of an ancient Pharaoh. The venerable traditions of King Tut-ankh-Amen should have stirred some emotions of awe and reverence. Yet only yesterday I read that 'King Tut' has been put into Broadway comedy. We read that he is headed for the movies;

a sleeping car was named for him the other day; and now the flappers are wearing clothes bearing his name!"

#### Federation Finds a Field Secretary

The Methodist Federation for Social service has found a field secretary in the person of Rev. E. E. Hiest, of Aberdeen, Wash. Mr. Hiest is a graduate of Northwestern University and Garrett Biblical Institute. He has been an active liberal in Washington, successfully opposing the Anti-Syndicalism law of the state and forming fruitful contracts with the various labor groups of that section. He has lived in the lumber country and in many other ways acquired the breadth of experience necessary to his success as the leader of the social service cause in the Methodist church.

#### New Religious Feature in Secular Press

The secular press is making room for more and more of the religious interest, but this must always be divorced from sectarian issues. There has been organized in New York by a group of business men a unique movement known as "The What God Says Testimony." This is a service to newspapers in which the heading is always "What God Says About" and following this is a short evangelical talk based on a text of scripture. The point of view of the talks is that of the older evangelical tradition, but already a number of newspapers have

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taken on the feature which is furnished to the newspapers at a reasonable cost. Men's bible classes are urged to take an interest in securing the printing of the testimonies in the local newspapers.

#### Washington Federation Adopts Large Budget

At the recent meeting of the Washington Federation of Churches, the secretary, Rev. W. L. Darby, reported that the organization had 78 cooperating churches and auxiliaries. The budget adopted for the coming year is \$10,000. Last year 40 daily vacation bible schools were conducted with an enrollment of 5,000 pupils. It is hoped to increase that enrollment this year. Rev. C. R. Stauffer, the new pastor of the Ninth St. Christian church, is chairman of the committee on daily vacation bible schools. The Federation has a balance in the treasury at the present time, indicating the conservative management of the organization.

#### Group of Ministers Sends out Letter for World Court

A group of ministers of Lincoln, Neb., has agreed to send out letters to the churches of Nebraska in which they urge support of the President of the United States in his plan to bring the United States in cooperation with the permanent court of international justice. Telegrams and letters will be sent from the churches. The men sending out the letter are Rev. Benj. M. Nice, Rev. John Andrew Holmes, Rev. W. T. Elmore, Rev. Walter Aitken, and Rev. H. H. Harmon. It is urged by these ministers that the question of the International court is not a political one and that the churches may well support a measure which looks in the direction of more just and equitable relations among nations.

#### Texas Campaign Reaches Near Conclusion

Texas Christian University is a Disciples school that has outgrown its budget. With the finest buildings of any school in the communion and hundreds of students, the inadequate endowment has resulted in great trouble the past year to the trustees of the school. A campaign has been carried on this year to pay off \$300,000 indebtedness and increase the endowment to \$500,000. The subscriptions are now within \$100,000 of the goal. It is said that in case the goal is reached, the Rockefeller foundation will add \$200,000 more to the endowment. This foundation is now contributing \$10,000 per year for teachers' salaries.

#### Good Friday a Great Day Over the Nation

As never before the nation observed Good Friday this year, even Jewish houses closing in some cases out of deference to their Christian patrons. The stock market in New York followed its custom of closing. In Detroit the community more generally observed the day than anywhere else, the business closing in many instances between 12 and 3. The Church Federation conducted services in two theatres and many churches held services which were announced by the

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Church Federation. The Detroit churches have been holding services in a downtown theatre for several weeks, Dr. John McNeill and Dr. M. S. Rice interpreting the Christian faith.

#### Evangelistic Workers Will Visit Foreign Fields

Mr. Homer Rodeheaver and Dr. Biederwolf will make a tour of the mission fields this coming year and on this tour will offer their services freely in any situation where they can be used. They will be accompanied by Miss Grace Saxe, the bible teacher of the Billy Sunday campaigns, who accompanied Theodore Roosevelt on his Nile expedition. Mr. Rodeheaver has produced a number of song records for the gospel cause for use on phonographs, and he proposes to get out some records that might be useful to the missionaries of the different lands in their work.

#### Dr. van Dyke Resigns at Princeton

Dr. Henry van Dyke has resigned his post in the English department of Princeton University. He is a former moderator of the Presbyterian church. "I am not ill and not tired," said Dr. van Dyke, "but I am quietly stepping out to make room for a younger man. I have no plans for the future, other than to devote my time to reading and writing. There are always a dozen stories that I want to write." Dr. van Dyke was prominent during the war as a diplomat in Europe.

#### Henry Ford is Churchman and Bible Reader

The religious views of prominent men are always of interest and recently the Presbyterian magazine published an article on the religion of Henry Ford. He is a member of the Episcopal church as his father was before him and attends worship at the cathedral in Detroit. In every room in his house is a bible and these bear evidence of being used.

#### Rochester Ministers Debate Denominationalism

The Ministerial Union of Rochester, N. Y., is evidently not the stupid sort of thing that has a name to live in some cities. At a recent meeting eight men from as many denominations made a five minute speech in which each told the best thing and the worst thing that he knew about his own denomination. As an outgrowth of this meeting a debate was staged in which the following question was discussed: "Resolved, that the existing denominations are now detrimental to the kingdom of God." The affirmative was presented by Rev. Milton Butler Pratt and the negative by Rev. Donald B. MacQueen, of the Methodist and Baptist denominations respectively. Mr. Pratt said: "Christian citizens are divided by all the denominations, and they never have been brought to unite to face the problems of citizenship. No one body is responsible. As a result, the devil has a picnic. Moral responsibility is overthrown by these denominations. The instinctive judgments of the Christian community are in favor of unity. When you see men on Monday in the daily activities of life, everyone will

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#### Disciples Engage in Bible Promotion Plan

The department of evangelism of the Disciples of Christ will begin the week after Easter a campaign to increase the

reading of the bible. This will be carried on in cooperation with the Pocket Testament League of New York City. It is planned to sign up 50,000 people in fifty days. May 13-20 is the week when the movement will be most stressed. Rev. Jesse M. Bader, secretary of evangelism, will have general charge of the movement, and he has called to his assistance Rev. H. H. Halley, who has been widely used among churches of all denominations in giving a reverent recital of scriptures from memory. Mr. Halley can recite scriptures for fifteen hours with repetition.

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"The Victory of God." James Reid. (\$2.00).

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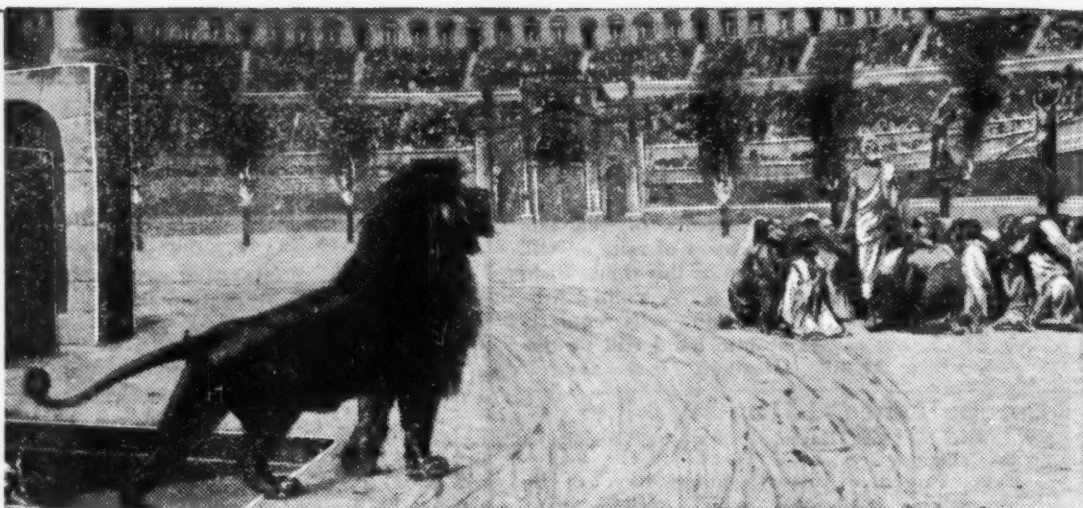
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